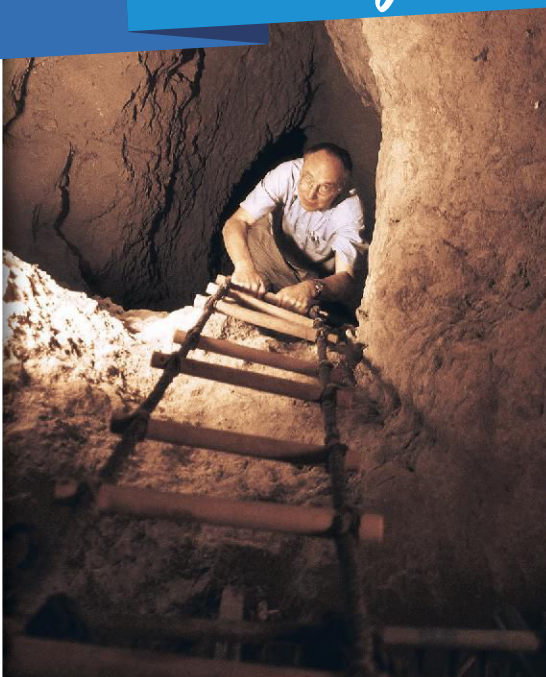


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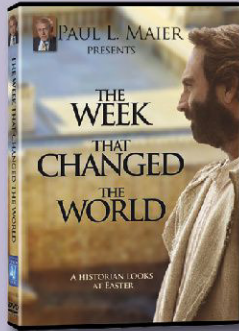


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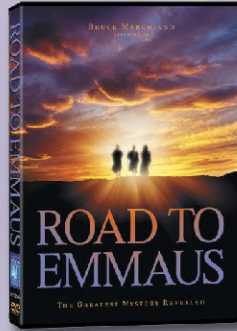
Best-selling DVDs for Easter



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This documentary takes viewers step by step through the events of Holy Week, shedding light on the key players, unravelling the political intrigue, and answering longstanding questions about what happened and why. Professor of ancient history and world-renowned expert Dr. Paul L. Maier details the story, using maps, graphics, and dramatic re-creations to bring Holy Week alive. Docu-drama, 33 minutes.

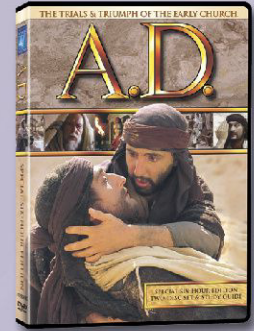
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It's a story that has captivated the imagination of many generations. Mourning the death of Jesus, two first-century travelers were joined by a mysterious stranger. Over the next few hours, the stranger revealed many mysteries that lay hidden in the ancient Scriptures. Soon, the purpose of Jesus' life became clear...and the travelers' sadness turned to great joy. Now you can learn what they learned. Discover the key to life...on the Road to Emmaus. Drama, 30 minutes.

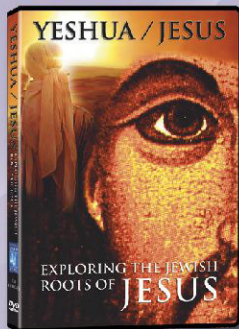
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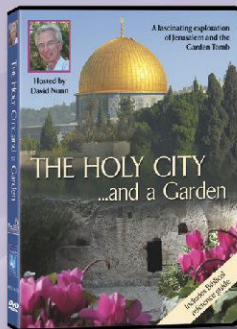
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Yeshua / Jesus

This two-part documentary investigation takes us on a fascinating journey of discovery to Israel, as we explore the intriguing heritage of biblical Israel and the Jewish origins of the Christian faith. This DVD uncovers some wonderful truths about the character, background, and personality of Jesus which have been overlooked by much of the church. Documentary, 54 minutes.

* DVD - #500814D, \$14.99



The Holy City...and a Garden

An upbeat, informative journey through Jerusalem with host David Nunn. Visit some of the Holy City's most intriguing attractions—the Western (Wailing) Wall, the Dome of the Rock, the Garden Tomb—and discover the history behind their triumphant yet turbulent past. It's the next best thing to being there in person to experience these fascinating locations in all their magnificence! Documentary, 23 minutes.

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Photo: Dov Greenblatt

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FESTSCHRIFT: A CELEBRATION OF HERSEL SHANKS

17 **Raising the BAR:
The History of the Biblical
Archaeology Society**

Susan Laden

From humble beginnings, *Biblical Archaeology Review* has become the world's most widely read Biblical archaeology magazine. See how it all began—with Hershel Shanks at the helm—and some highlights from the past 43 years.



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**No. 1: He Who Freed
the Dead Sea Scrolls**

Martin Abegg, Jr.

In 1991, with the support of Hershel Shanks and BAS, Martin Abegg, Jr., contemplated committing “academic suicide”—publishing reconstructions of the Dead Sea Scrolls without the permission of the sluggish and secretive publication team. Abegg details how, in fact, Hershel’s impact resonates far beyond that remarkable moment.

HERSHEL’S CRUSADES

31

**No. 2: For King and Country:
Chronology and Minimalism**

William G. Dever

Is the Hebrew Bible a reliable source of information about ancient Israel? Does it contain true histories or just constructs? Archaeologist William Dever presents an overview of the controversy between the extreme skeptics (minimalists) and the more optimistic Biblical maximalists, highlighting the vital role of Hershel Shanks and *BAR* in that debate.

39

**No. 3: Forgeries and
Unprovenanced Artifacts**

Ada Yardeni

Scholars have debated what to do with forgeries and unprovenanced artifacts. Many believe they should not be published or considered reliable historical evidence. However, some, Hershel Shanks included, believe they should be treated as valuable pieces of the archaeological puzzle. Paleographer Ada Yardeni highlights a few significant cases.

ON THE COVER: Some of Hershel Shanks’s major campaigns and archaeological explorations are highlighted on the cover. Hershel can be seen wading through the Siloam Tunnel (1972), climbing up Warren’s Shaft (1999), and laughing with Elie Wiesel and Frank Moore Cross (2004). The Temple Scroll, James Ossuary, Tel Dan Stela, and Isaiah Bulla are also featured.

PHOTOS (CLOCKWISE FROM UPPER LEFT): ZEV RADOVAN/BIBELANDPICTURES.COM; ZEV RADOVAN/BIBELANDPICTURES.COM; OURIA TADMOR/© EILAT MAZAR; ZEV RADOVAN/BIBELANDPICTURES.COM (CENTER TOP); MARCUS HALEVY (CENTER BOTTOM); GARO NALBANDIAN; COURTESY ANDRÉ LEMAIRE



45 **Celebrating Hershel Shanks: An Archaeological Legacy**

Hershel Shanks, *BAR*’s founder and Editor Emeritus, has changed the face of Biblical archaeology. Read contributions from Hershel’s colleagues and friends, who reflect on their interactions with Hershel over the years and on how he has influenced the field of Biblical archaeology—for better or worse!

FEATURE

64 **Is This the Prophet Isaiah’s Signature?**

Eilat Mazar

The Ophel excavations at the foot of Jerusalem’s Temple Mount have yielded numerous exciting discoveries, including a new Biblical signature. Archaeologist Eilat Mazar reveals what may be a seal impression of the prophet Isaiah—unveiled here for the first time ever—in honor of Hershel Shanks’s retirement as Editor of *BAR*.



DEPARTMENTS

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ON THE WEB

Biblical Archaeology: Whither and Whence

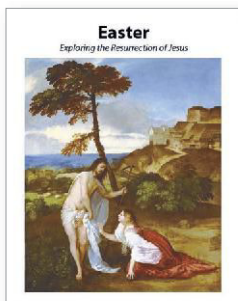
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For **BAR**'s 40th birthday in 2015, Hershel Shanks sat down with eminent scholars Eric and Carol Meyers to reflect on 40 years of Biblical archaeology, including the controversy surrounding the very name "Biblical archaeology." Read the full interview as it was printed in the March/April 2015 issue.

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Easter: Exploring the Resurrection of Jesus

biblicalarchaeology.org/easter

This Easter, discover what Biblical scholars and archaeologists can teach us about the resurrection in a free BAS eBook. Learn about the location of Biblical Emmaus, Mary Magdalene at the empty tomb, the Gospel stories of Jesus's resurrection, the possible endings to the Gospel of Mark, and more.

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There's something new from **BAR** nearly every day on our award-winning website. The exciting features above are just a preview of what will be coming on the web during the next few months. Find out what's new with the convenience of our free email newsletters. Learn more at biblicalarchaeology.org and receive all the latest news, features, reviews, and more in your inbox.



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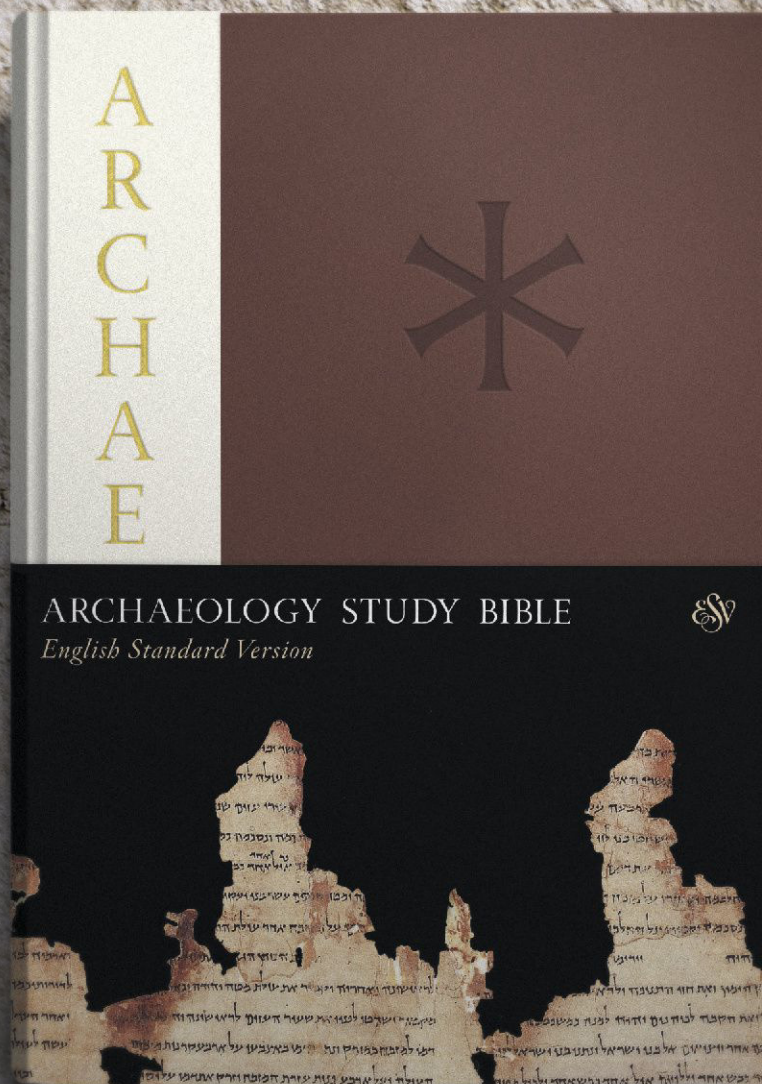
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EXPLORE THE ANCIENT WORLD BEHIND THE LIVING WORD

With editorial oversight from Dr. John Currid (PhD, University of Chicago) and Dr. David Chapman (PhD, University of Cambridge), as well as contributions from a team of 13 field-trained archaeologists, the *ESV Archaeology Study Bible* roots the biblical text in its historical and cultural context—with helpful articles, maps, photographs, drawings, charts, sidebars, and notes that bring to life the people, places, and events recorded in Scripture.



We celebrate
Hershel's
legacy and his
commitment
to making
archaeological
discoveries
accessible to the
public through
BAR and other
endeavors.

Festschrift: A Celebration of Hershel Shanks

HERSHEL SHANKS FOUNDED THE BIBLICAL Archaeology Society in 1974, when I was one year old. He founded *Biblical Archaeology Review* the following year. Since that time, **BAR** has grown into the largest-circulating, best-selling, and most widely read Biblical archaeology magazine in the world. **BAR** has not only brought the latest and most important archaeological discoveries from the Holy Land to the public, but has also offered scholarly opinions and editorials on their relevance to the Bible, its composition, the people described in its pages, and the people who have venerated it as the Word of God throughout the ages.

Like all scholars, Hershel likes to ask questions. But unlike many scholars, Hershel has never shied away from controversy. That is not to say that he sought it out; sometimes the controversy found him. Still, as a graduate of Harvard Law School, Hershel was perhaps uniquely qualified to navigate the rough, convoluted, and often unforgiving terrain that is the intersecting fields of Near Eastern archaeology and Biblical scholarship. He asked tough questions, and if he didn't like the answer, or if he felt that someone wasn't being straight with him, he asked someone else. He welcomed dissenting opinions and often pitted them against one another so that his readers could witness the scholarly debates for themselves.

That was Hershel's other great strength: He knew his readers and fought for them passionately. Hershel understood that **BAR**'s readers aren't (solely) professional scholars; they are largely individuals outside of the academy who happened to be some of the most learned, sophisticated, personally invested, and enthusiastic readers of any popular magazine. His publication reflected this. **BAR** isn't an obscure scholarly journal rife with esoteric,

technical jargon written by specialists for specialists seeking to out-impress one another; it is a popular magazine that invites the world's leading archaeologists and scholars to present their research and discoveries to the public in detailed, appropriate language that anyone can understand. These literary descriptions are accompanied by full-color, high-resolution photographs, reconstructions, diagrams, and charts that visualize each article's information (and

wind up in PowerPoints and taped to the desks of readers around the world).

BAR seeks to make the study of archaeology, history, and the Bible relevant for *all* people. Hershel Shanks made that possible. That is Hershel's legacy—that, and a next generation of scholars, my generation, which was first introduced to this field of study not by a scholarly journal, but by *Biblical Archaeology Review*.

In this special festschrift double issue, we offer a number of reflections on the career of Hershel Shanks as a way of saying thank you.

In the first article, BAS's Publisher, Sue Laden, offers a short history of the Biblical Archaeology Society. She recaps some of Hershel's largest accomplishments as Editor of **BAR**.

Next come what we're calling Hershel's "three crusades," written by three of Hershel's friends who played a central role in each of these key issues. First, Dead Sea Scrolls expert Marty Abegg recalls Hershel's efforts in helping to liberate the scrolls from nearly four decades of shrouded isolation by publishing them without the permission of the Israel Antiquities Authority—efforts that ultimately got Hershel sued! For Hershel's second crusade, Bill Dever discusses **BAR**'s facilitation of the maximalist-minimalist debate, which centers

festschrift

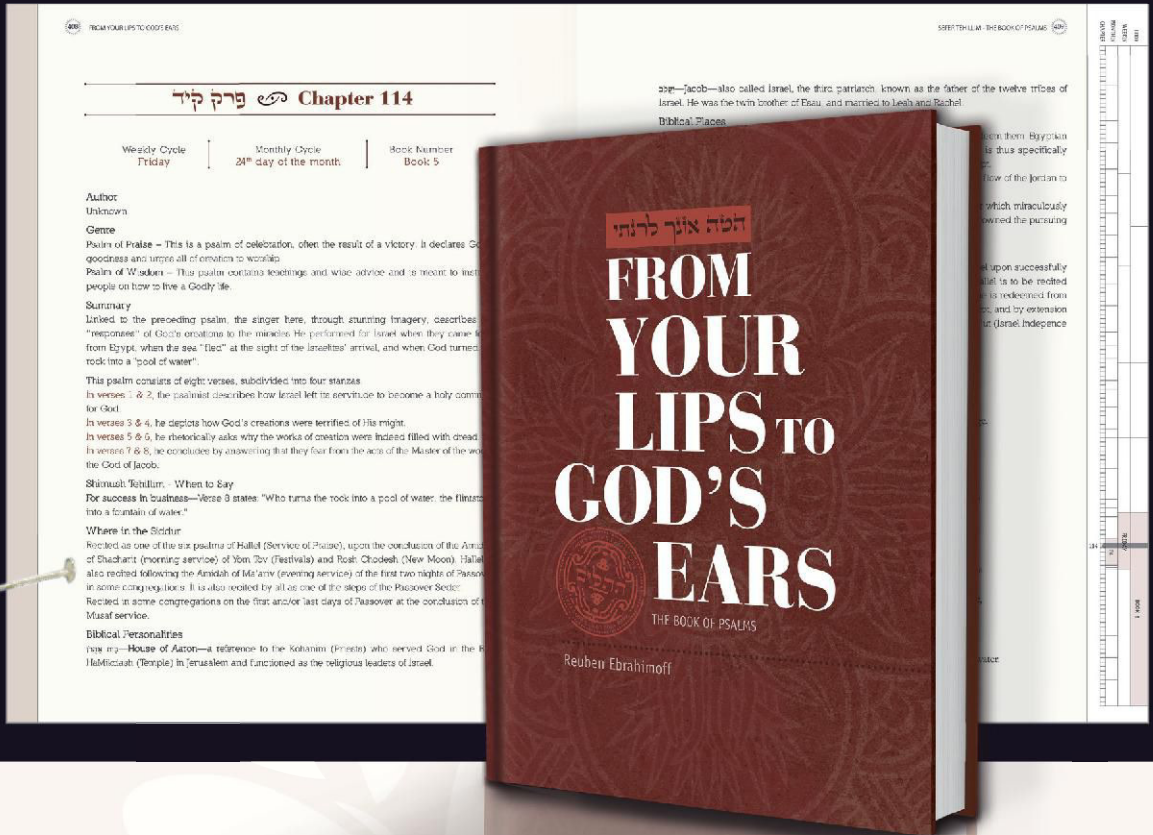
FES(T)-shrift – n. (German)

A collection of writings by
different authors published in
honor of a scholar.

CONTINUES ON PAGE 94

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by Reuben Ebrahimoff



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WHAT READERS ARE SAYING

Shocked and Comforted

SHOCKED was my initial reaction to Hershel Shanks's last "First Person" column ("My Final 'First Person,'" **BAR**, November/December 2017). His column has always been the first thing I read. But after my emotions abated, I just wanted to say to you a very well-deserved "job well done"!

Hershel, I shall miss your imprint and brilliant contributions. You have moved Biblical archaeology onward for all of us. I am, however, comforted by your comments about not disappearing completely, and, at the same time, I eagerly anticipate getting to know Bob Cargill better.

ANTHONY D. HARVEY
WÜRSELEN, GERMANY

Thanks for Making a Difference

Congratulations, Hershel Shanks, for the many years that you piloted **BAR** with fine presentations in each issue. I have really enjoyed the articles written on subjects as varied as my interests.

You have done your share of making our lives interesting. Thanks for your expertise. I have enjoyed reading **BAR** and especially looked at the pictures of people who gave their time

and labor to start digs and make discoveries at them.

May you find happiness as you find more time for getting things done at an easier pace.

Also, thank you for sharing your daughters with us. They are precious to all of us.

EVART A. (BERT) TINKER
HARRAH, OKLAHOMA

Gratitude and Ongoing Support

I have enjoyed **BAR** for many years and am sure I will continue to do so. As an outsider (no specific theological axe to grind), I have enjoyed the back and forth by the many contributors!

Someday I hope to visit Israel, but for now I will continue to read, make contributions, and hope to provide more for the volunteers who go on the digs [via the BAS Dig Scholarship Program].

Thank you sincerely for your many years of hard work and dedication.

DAVID BECKHAM
ALBANY, OREGON

Say It Isn't So!

Ah, Hershel Shanks, say it isn't so. But thanks for choosing a Midwesterner to succeed you. I will look forward to **BAR** articles penned by you.

MARCIA J. BREWER
ROLLA, MISSOURI

Go Hawks!—B.C.

"Digging" Hershel Shanks

You have been the best excavation that Biblical archaeology has "dug" up. You will be sorely missed, and although we readers will welcome Bob Cargill as Editor, you will always be the "First Person" of this magazine.

DORIAN ALU
BELVIDERE, NEW JERSEY

A Profound Coup

Congratulations on your being promoted to Editor Emeritus. As your last official act as Editor you performed the profound coup of revealing the big archaeological story of the century with the Te'omim Cave piece.

GARBANZO RUSSO
OLYMPIA, WASHINGTON

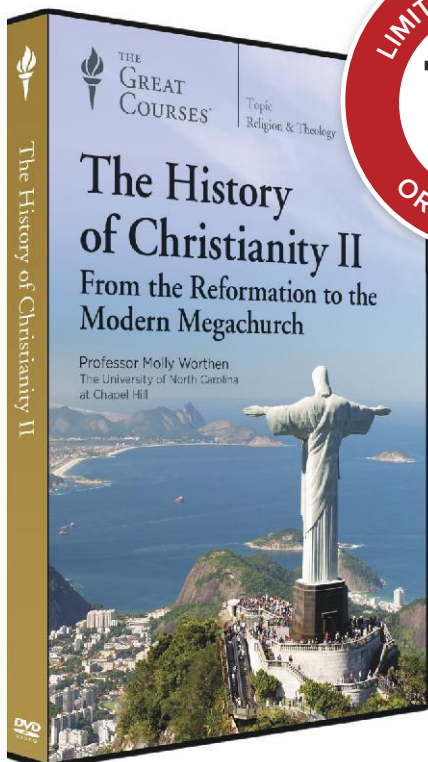
Feeling Nostalgic

Hershel, we are sorry to see you go as Editor. It's been your magazine since the start, and you have led it well and interested us all for many years. We will miss you at the helm.

BRUCE ALVORD
LA CRESCENTA, CALIFORNIA

A Broad Perspective

I want to both congratulate you on assuming emeritus status and thank you for the hard work you have put in these many years to make **BAR** a success. I appreciate your viewpoints, as they have



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covered a broad range of topics other than pure archaeology, such as conservation, looting, and the antiquities trade. I am going to miss that, and I hope Bob Cargill will continue to explore that wide range of issues.

EDWARD D. JOHNSON
LA CANADA, CALIFORNIA

I, too, have always appreciated Hershel's dedication to covering a broad range of topics and underscoring the relevance of each discovery and issue to the reader. I shall continue this editorial practice of finding and discussing the "so what" of every discovery. And, yes, I'll have plenty to say about looting, issues of provenance, and the antiquities trade.—B.C.

A Lifetime of Work

I want to say a huge thanks for your lifetime of work in this important field. I am grateful your daughter picked up that pottery sherd so many years ago. A single event changing the course of a life sounds a bit Biblical.

MADELON MAUPIN
NEWPORT BEACH, CALIFORNIA

An Indelible Mark

Thank you for everything you have given us. Many of us long to leave some mark to show where we have passed. Your mark is indelible.

FRANK KEHOE
DALLAS, TEXAS

Shanks Is the Man

I am going to sorely miss your commentary in each issue. Even though we've never met, I feel that you are an old and dear friend. Bob is surely a great fellow, and I know he will do well. But you will always be the man.

JERRY ELDER
AUSTIN, TEXAS

On this we agree: Hershel is "the man"!—B.C.

A Man of Valor

Hershel Shanks, a man of valor, a man who has thrown bright light into dark corners, regardless of what might be seen there. Thank you, Hershel.

ARI DALE
JERICHO, ISRAEL

Bravo

Thanks to Hershel Shanks for a great magazine.

LEO WEIBEL
MADISON, WISCONSIN

WELL WISHES FOR SHANKS

From a Longtime Subscriber

I have thoroughly enjoyed **BAR** for the past 31 years. I wish you all the best and hope you will continue to contribute your thoughts.

SHIRLEY JEROME
NEW BERN, NORTH CAROLINA

Enjoy!

I want to wish you the best. I was introduced to **BAR** through my daughter. I am now into year five, and I read every one cover-to-cover. Enjoy partial retirement. I know that I enjoy mine at age 85.

BOB HENDRY
LENA, ILLINOIS

All the Best

I always read Hershel Shanks's First Person column with interest, and I am saddened at reading his final column. I shall miss his insightful remarks and wish him the best in his new venture as Editor Emeritus!

PAUL W.H. TUNG
DOVER, NEW HAMPSHIRE

SHANKS SETS THE BAR HIGH

Historian Honors Shanks

While rummaging through my father's study in the mid-1990s, I discovered a stash of magazines—*Biblical Archaeology Review* and *Bible Review*—to which he subscribed. Suspecting that there was more to understanding the Bible and its context than I learned in Sunday school, I began reading through his collection and was amazed at the **BAR** articles, authored by many of the most prominent archaeologists and Biblical scholars in the world. Covering a variety of new and fascinating issues, the articles were informative, challenging, and understandable to an interested layperson—but never oversimplified.

The man responsible for bringing this incredible group of experts together and making their scholarship accessible was Hershel Shanks, founder of the Biblical Archaeology Society and **BAR**.

Hershel has also promoted a better understanding of the Biblical world through other forums, such as the society's annual Seminar at Sea, land seminars, and highly touted travel program. Each allows participants to meet and interact with one or two scholars for days or even weeks, listening to their presentations, getting to know them, asking questions, and sharing ideas. While these events emphasize depth, the annual BAS Bible and Archaeology Fest goes for breadth. Attendees may choose from lectures offered by more than 20 scholars during two and a half days. (The 2017 Bible Fest set a record for high attendance; one expects that will be exceeded in the coming years.)

I only met Hershel once, so I cannot offer any personal insights or anecdotal comments about him. I can, however, attest to the tremendous impact the society he founded has had on my life (with seven Seminars at Sea, several land seminars, six Bible Fests, and my own **BAR** subscription as the tangible proof). My original passing curiosity about the Biblical world has been transformed into a long-term, fascinating, and intellectually stimulating journey. And for that I have Hershel Shanks to thank. As a final thought, it would be nice if his approach to Biblical studies were adopted by other professions for which there is a large public interest and done so in comprehensible terms to informed laypeople.

LARRY YATES
HISTORIAN (RETIRED)
UNITED STATES ARMY COMMAND AND GENERAL STAFF COLLEGE
OVERLAND PARK, KANSAS

Educator Appreciates Learning Forums

When I heard the news that Hershel Shanks was stepping down as Editor, I reflected on how BAS has become an integral part of my experience over the years.

I have been teaching religious studies for 23 years now. I honestly forget which BAS seminar I first attended, but I can tell you that I found it so

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informative and life-giving that I have been back many times since. As is common knowledge, the BAS Bible and Archaeology Fest is held at the same time as the annual meetings of the Society of Biblical Literature.

Both BAS and SBL are important, and it comes down to an individual choice as to which one suits better. The BAS Bible and Archaeology Fest is admittedly smaller, more intimate, and less harried. Most importantly, it seems to bear the marks of its founder. Although, regrettably, I do not know Hershel Shanks personally, he generates a certain sense of comfortableness around heavy topics and has a great respect for the faith lives of others while not shying away from how that faith may be informed by new archaeological discoveries. He exudes a contagious curiosity.

There (in my impressions of Hershel) you have my experience of the Bible and Archaeology Fest: calm, comfortable, rational, and respectful. It gently

provides attendees real depth of subject, along with the space needed to think about and digest it.

Attending the Bible and Archaeology Fest is like slipping into the comfortable shoes of academics and feeling the joy of the journey in them. I will be forever grateful for the great good that will continue to be Hershel's legacy.

SEAN MCDANIEL
RELIGIOUS STUDIES TEACHER
ST. JOHN'S PREP SCHOOL
DANVERS, MASSACHUSETTS

Pastor Values Bridge to Broader Public

Many years ago, up-to-date information on Biblical archaeology was in the possession of a small group of specialists—archaeologists and scholars—who didn't think in terms of communicating that knowledge to a broader public. Hershel Shanks recognized the need for communication and, via **BAR**, became the bridge to a broader public.

Communication between specialists

and the general public was difficult. Some specialists are very skeptical about the truthfulness of parts of the Bible. They didn't communicate easily to a broader public, some of whom held fairly traditionalist views. Hershel filled this communication niche without ever talking down to those with different viewpoints.

Hershel paid careful attention to maintaining a tone of respect for diverse audiences wanting accurate information about Biblical archaeology. Parts of his readership (Jews, Christians, and nontheists, or liberals and conservatives) have had strong opinions about many Biblical matters. I think that Hershel monitored the tone of articles carefully to keep everyone's attention on the unifying factor, which was accurate information about Biblical archaeology.

In my own case, I went from being a card-carrying atheist in my teenage years to being a fairly traditionalist

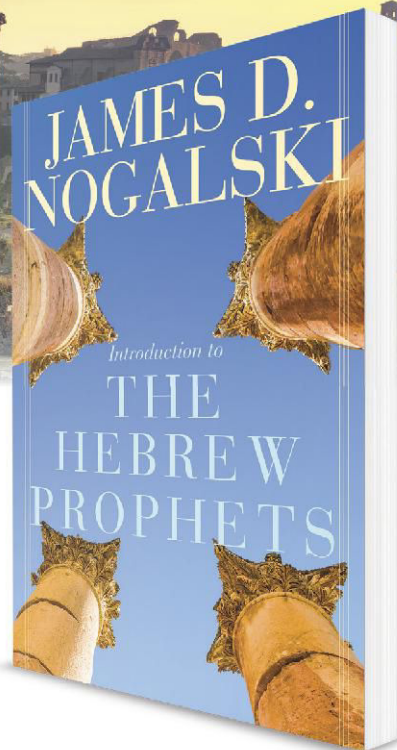
CONTINUES ON PAGE 88



COMING SPRING 2018!

Nogalski's introduction to the prophets invites modern readers to hear these scrolls through the processes that shaped them, to recognize the thematic threads that traverse them, and to react to the words that confront religious and ethical complacency, that speak truth to power, and that offer hope to the oppressed.

James D. Nogalski is Professor and Director of Graduate Studies in Religion at Baylor University. His primary area of research is the Book of the Twelve (Minor Prophets), but he has also published articles on aspects of Psalms and translated books on methodology, form criticism, prophetic theology, and the editing of the Pentateuch.



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Brandish a whopping 50 carats of genuine South American emeralds in a handcrafted new necklace design for less than \$100!

Halfway into our ambitious trek through the rain forest I had to remind myself that "Nothing good comes easy." These days it seems that every business trip to Brazil includes a sweltering hike through overgrown jungles, around cascading waterfalls and down steep rock cliffs. But our gem broker insisted it was worth the trouble. To tell you the truth, for the dazzling emeralds he delivered, I'd gladly go back to stomping through jaguar country.

Now our good fortune is your great reward. Don't miss this rare opportunity to own an impressive 50 total carat strand of genuine South American emeralds for under \$100.

Faced with this embarrassment of riches, our designer transformed this spectacular cache of large stones (each is over 8 carats average weight) into a stunning 50 total carat necklace of faceted emeralds set into .925 sterling silver. Each emerald is surrounded by delicate sterling silver rope work and filigree in the Bali-style. The 18" necklace dangles from a sterling silver chain that fastens with a secure double-sided shepherd's hook clasp.

What is the source of our emerald's timeless appeal? The enchanting color of the Stauer Carnaval Faceted Emerald Necklace comes from nature's chemistry. Our polished and faceted, well-formed natural emeralds are immediately recognized as something special. Indeed, when we evaluated these emeralds, color was the most important quality factor. Today, scientists tell us that the human eye is more sensitive to the color green than to any other. Perhaps that is why green is so soothing to the eye, and why the color green complements every other color in your wardrobe.

Emeralds are, by weight, the most valuable gemstone in the world. Now you can wear genuine emeralds and feel great about knowing that you were able to treat yourself to precious gems without paying a precious price. A top-quality 50 carat emerald necklace found on Rodeo Drive or 5th Avenue could cost well over \$100,000...but not from Stauer. Wear and admire the exquisite Stauer Carnaval Faceted Emerald Necklace for 30 days. If for any reason you are not dancing the Samba with pure satisfaction after receiving your faceted emerald necklace, simply return it to us for a full refund of the purchase price. But we're confident that when you examine this stunning jewelry, you'll be reminded of the raw beauty of the Amazon rain forests mixed with the flash and dazzle of the exotic Carnaval in Rio de Janeiro. Call today! This cache of genuine emeralds is extremely limited.

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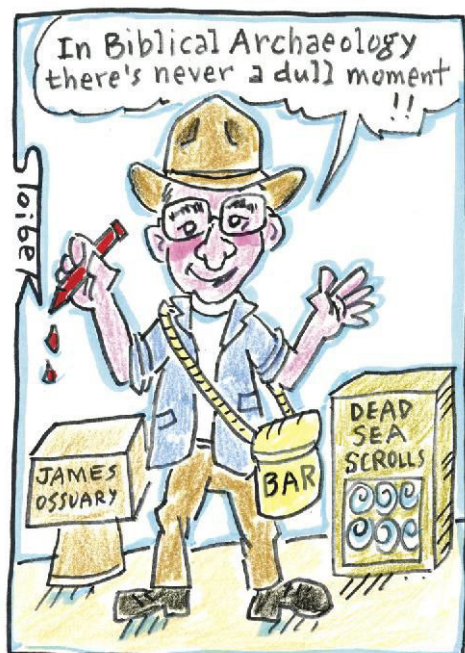


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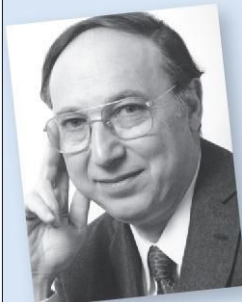
10 Fun Facts About Hershel Shanks

- 1 Hershel was born in Sharon, Pennsylvania, a small mill town.
- 2 He made his first sale at his father's shoe store when he was only 11.
- 3 He was the first person in his family to go to college.
- 4 Hershel studied English at Haverford College, sociology at Columbia University, and law at Harvard Law School. He graduated with honors from all three.
- 5 Hershel served at the United States Department of Justice for three years. Then he practiced litigation law for nearly three decades.
- 6 As a lawyer, he even argued a case in front of the U.S. Supreme Court.
- 7 Several years before founding the Biblical Archaeology Society, Hershel wrote an article for the *Jewish Quarterly Review* that was titled "Is the Title 'Rabbi' Anachronistic in the Gospels?" For this article, he consulted with the legendary archaeologist William Foxwell Albright, who, like Hershel, was of the opinion that the term was *not* anachronistic.
- 8 On his "sabbatical" in Jerusalem in September 1972–1973, Hershel originally planned to write a novel about the Israelite king Saul. However, while there, he became more interested in archaeology and gave up the idea. The unfinished draft of his novel was never read by anyone, and it has since been lost. (Perhaps it will be uncovered one day in an archaeological excavation.)
- 9 Hershel has excavated at only one site (Gezer) for a day before he realized that excavation was not for him.
- 10 Hershel has been editor of four different magazines: *Biblical Archaeology Review* (1975–2017), *Bible Review* (1985–2005), *Moment* (1987–2004), and *Archaeology Odyssey* (1998–2006).



A caricature of Hershel Shanks by Carlton Stoiber. Our usual cartoon caption contest has been suspended for this special issue and will resume in the next issue.

IN THEIR OWN WORDS



Hershel Shanks, **BAR's** founder and Editor Emeritus, always had a clear vision of **BAR's** mission, which he laid out in the very first issue and which is reprinted below.* There have been style and design changes throughout the years—for example, "The" is no longer a part of **BAR's** title—but the core mission of the magazine is as true now as it was then.

The aim of *The Biblical Archaeology Review* is to make available in understandable language the current insights of professional archaeology as they relate to the Bible. No other publication is presently devoted to this task.

While on occasion we may make an original contribution to knowledge, that will be unusual. Our primary function will be reportorial. However, we hope that we will often say things better and more understandably than they have been said before. And that in itself is a contribution.

Our readers vary. Many are professional archaeologists themselves. Others are casual Bible-readers with almost no background in archaeology. We hope to have something to say to both—and to those in between. The professional may find himself skipping over unnecessary explanations. The beginner may find that after a few issues he knows more than he thought.

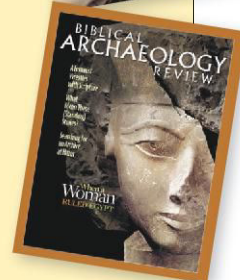
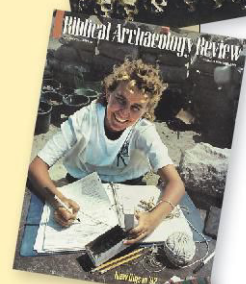
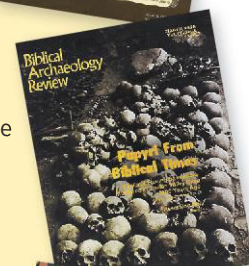
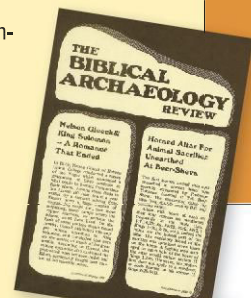
Our readers differ in other ways. Not only are they of different religions (or no religion), they also have different kinds of commitments to the Bible. For some, the Bible is the sacred word of God against which all truth is to be measured. For others, the Bible is the literary remains of an ancient civilization which may be dissected and analyzed just like any other ancient literary document.

On this point, we have our own commitment

*"Introducing ... the **BAR**," March 1975.

BAS TIMELINE

- 1974** | Hershel Shanks founds the Biblical Archaeology Society (BAS).
- 1975** | First issue of **BAR** is published in 7-by-10-inch brown-and-cream format; BAS publishes first book.
- 1976** | **BAR** includes first color photo.
- 1977** | **BAR** offers first travel/study tour to Egypt, Jordan, and Israel.
- 1978** | **BAR** format is enlarged to standard magazine size.
- 1983** | BAS buys first computer.
- 1984** | BAS awards first Publication Awards; BAS moves business operation out of Publisher Susan Laden's basement and editorial office out of Suzanne F. Singer's basement to an office building across from the National Zoo in Washington, D.C.
- 1985** | BAS launches second magazine, *Bible Review*.
- 1987** | BAS launches annual Bible and Archaeology Fest.
- 1992** | **BAR** is redesigned.
- 1994** | BAS headquarters moves to current address in Washington, D.C.; Publisher Susan Laden leaves the society.
- 1998** | BAS goes online with first website at www.biblicalarchaeology.org; BAS launches third magazine, *Archaeology Odyssey*.
- 2003** | **BAR** is redesigned—again.
- 2004** | Susan Laden returns to BAS as Publisher; BAS creates online archive of all published magazines, known today as the BAS Library.
- 2005** | BAS closes down *Bible Review*.
- 2006** | **BAR** introduces new format and current design; BAS closes down *Archaeology Odyssey*.
- 2009** | BAS pages go live on Facebook and Twitter.
- 2011** | BAS launches a new, revamped website, the *Bible History Daily* blog, and the **BAR** app.
- 2016** | BAS Library is updated and relaunched.
- 2017** | Hershel Shanks retires as Editor of **BAR**.
- 2018** | Robert Cargill becomes the new Editor of **BAR**; Hershel Shanks is promoted to Editor Emeritus.



which we shall make explicit at the outset. Our commitment is to scientific truth, not to sacred truth. Not that we deny or denigrate the validity of sacred truth. Simply that sacred truth is for each man or woman to find on his or her own, in his or her own way. We do not believe it is likely to be found through a study of Biblical archaeology, but we have no objection to someone's finding inspiration here. On the other hand, neither do we believe one's faith will be destroyed by a study of Biblical archaeology—regardless of the archaeologists' findings. If it is, it is a faith based on too shallow a version of sacred truth. In short, our view of the parameters of faith is that they do not infringe upon, nor are they threatened by, a search for scientific truth. Conversely, even the broadest search for scientific truth leaves plenty of room for faith. The rest is up to each reader.

We have other commitments in *The Biblical Archaeology Review*. We have a commitment to accuracy. That goes without saying.

We also have a commitment to be interesting. That means we will focus primarily on the new, the unusual and the controversial. And there is much in archaeology that is all three—new, unusual and controversial.

And we have a commitment to independence. We shall call the shots as we see them. To use a current metaphor, we will not tilt toward our friends or against those who may not like us.

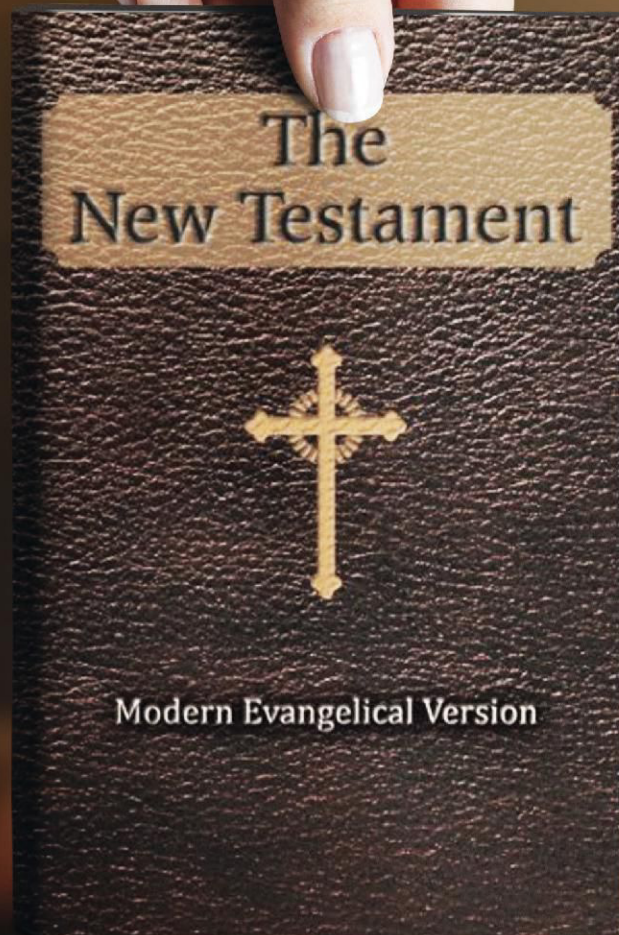
Finally, we have a commitment to openness. Our pages are available. We have always been offended by a legend which appears below the masthead of many magazines: "Unsolicited manuscripts must be accompanied by a stamped, self-addressed envelope." It is hard to imagine a more insulting suggestion to a prospective contributor. Our attitude is just the opposite. We welcome your suggestions. We ask for your reactions. We want your contributions—scholar and layman alike. And we value our readers—every one of them.

We hope that you will both enjoy and learn from *The Biblical Archaeology Review*. As the seasons pass, one by one, we hope that you will look forward to receiving our next issue.

HOW MANY?

How many books has Hershel Shanks authored?

ANSWER ON P. 84



- Robert Thomas Helm (Translator)

The New Testament

Modern Evangelical Version

At a time when there are already many modern English Bible translations, potential readers may wonder, Why another translation? In response, it needs to be stated that while no Bible translation is perfect, the Modern Evangelical Version is unique in certain respects. Specifically, it is intended to provide a bold witness to the good news (gospel) about Jesus Christ in modern colloquial English. Hence the title-Modern Evangelical Version.



Raising the BAR

The History of the Biblical Archaeology Society

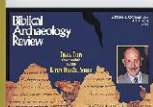
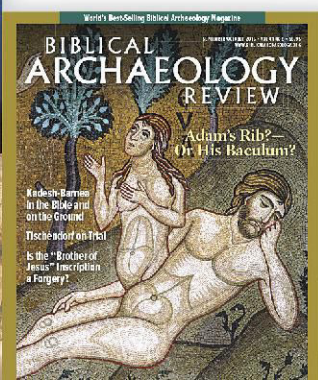
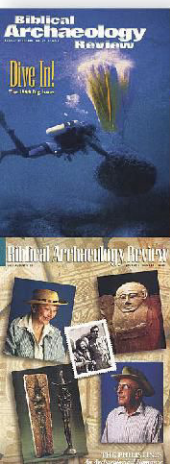
Susan Laden

IT WAS 1983; MY STAFF OF NINE AND I WERE WORKING OUT OF my unfinished basement—fulfilling each of the responsibilities of the publishing arm of an internationally recognized popular magazine, while running a small mail order merchandise program (the product was stored in a different basement three blocks away), and coordinating a small travel/study program. It had been only eight years since the founding of *Biblical Archaeology Review*.

Someone began walking down the basement stairs—we all looked up. On the stairs to the basement was a little old man. In a thick Israeli accent, he exclaimed, “Oh my God, in Israel we think the *Biblical Archaeology Review* has a great big building. And look at this!”

We certainly did not look like a sophisticated publishing house capable of producing a “real” magazine. Let’s just say the basement was cramped and somewhat primitive. Our mailroom was a storage closet. There was no need for the intercom button on our phones—we just called across the room. Our printer was a converted teletype machine whizzing along at 33 characters per second. When it reached the end of the line, the carriage whipped back, and it started all over again. We had one computer, an IBM desktop with two 5¼-inch floppy drives and 64KB of RAM. Our mismatched desks were in a line back to back to save space, and we froze in the winter until one day I saw my circulation person typing through her mittens, prompting me to install wall heaters. We’ve come a long way.

Actually, the story of BAR and BAS truly begins in the early 1970s. Hershel Shanks was a partner in a law firm in downtown Washington, D.C. He decided to take his entire family—himself, his wife, and his two young girls



HERSHEL SHANKS/PHOTO BY GYÓZÓ VORÓŠ



THE ORIGINAL THREE. Hershel Shanks, Susan Laden, Suzanne F. Singer, and Jordanian archaeologist Mohammad Najjar stand on a Herodian staircase at Machaerus in modern Jordan. Hershel founded *BAR* and served as its Editor until he was promoted to Editor Emeritus in 2018. Sue Laden is *BAS*'s Publisher, and Sue Singer was *BAR*'s longtime Managing Editor and now serves as a Contributing Editor.

(then aged six and three)—to Jerusalem on a year-long sabbatical from September 1972 through 1973. He barely knew anyone in Jerusalem. He had never taken a course in the Bible or archaeology. And yet Hershel spent much of his time wandering around archaeological sites (often through active digs!), writing about his experiences, and meeting the great archaeologists who would later grace the pages of *BAR* with their wisdom and discoveries.

Hershel had met Bill Dever, then

Director of the W.F. Albright Institute of Archaeological Research in Jerusalem, on a prior trip. Dever introduced Hershel to the larger archaeology community. A month before Hershel left Jerusalem, he connected with his law school buddy, Max Singer, and his wife, Suzanne (Sue), who with family had just arrived to start a year-long sabbatical that stretched into four years. Among his many archaeological adventures, he got involved in a project at the City of David and explored the Siloam (Hezekiah's) Tunnel (see picture on the front cover and p. 45). He and his family also took a tour of Hazor excavated by the eminent archaeologist and former army general Yigael Yadin. During his visit to Hazor, Hershel's older daughter, Elizabeth, found a jar handle incised with a male figure. Later that year, Hershel met Yadin at his home in order to give him his daughter's find. Yadin talked Hershel into writing an article on it and offered to help him publish it.

The article on the incised handle was eventually published in the *Israel Exploration Journal*. Hershel also wrote a short guidebook on the City of David (see p. 50). Most important, he developed the idea for contributing a column on Biblical archaeology to a magazine in the U.S. The column was to be his reason for returning to Jerusalem and maintaining a relationship with the archaeological community there.

The column proposal was rejected. Never one to take rejection, Hershel morphed his archaeology column concept into an archaeological newsletter, and then into an archaeology magazine, before pen ever hit paper. Hershel had originally planned to call his publication *Biblical Archaeology Newsletter*. But one evening in the living room of scholars Carol and Eric Meyers, Carol objected to the negative acronym—BAN—created by *Biblical Archaeology Newsletter*. She countered that because Hershel was

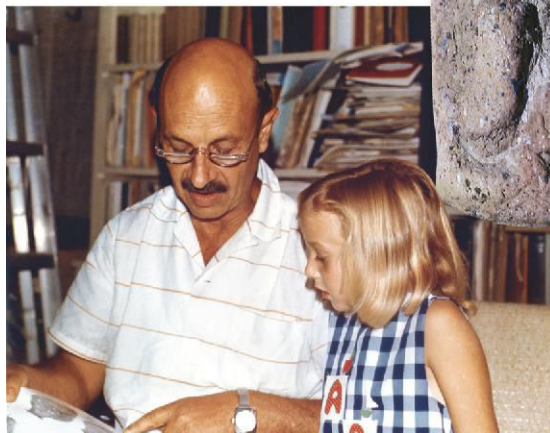


TOO HAZOR TO HANDLE. While on a visit to the archaeological site of Hazor, Elizabeth Shanks (Hershel's older daughter) found an incised handle (see left).

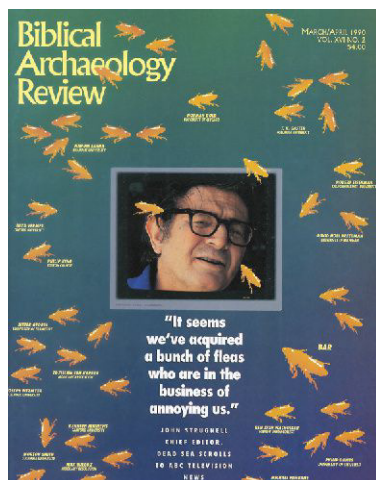
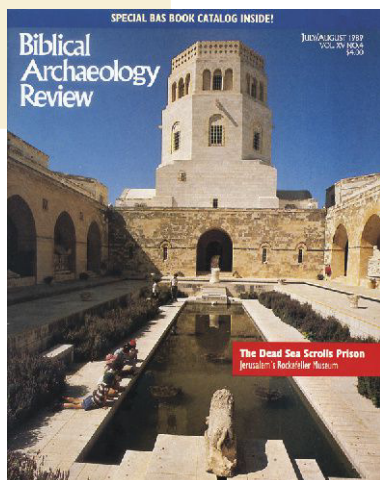
Although she was just six years old at the time, she recognized that it was a significant discovery and gave it to the excavator of Hazor, the late Israeli archaeologist Yigael Yadin (see their meeting, bottom

left). In return, he gave her a restored juglet from the site. Yadin identified the figure carved on the handle as a Syro-Hittite deity and dated the find to around 1400 B.C.E. Yadin helped Hershel publish the handle in the *Israel Exploration Journal*. This was Hershel's first foray in archaeological publishing, and the rest is history.

HERSHEL SHANKS



INSET: ZEVI RADOVAN/BIBLELANDPICTURES.COM



THE CAMPAIGN TO FREE THE SCROLLS. From 1985 to 1991, Hershel campaigned to free the Dead Sea Scrolls from the small group of scholars who had held control of them for decades without publishing anything. One of *BAR*'s most famous covers from this period (the July/August 1989 issue) features Jerusalem's Rockefeller Museum, where the publication team was working, and called it "The Dead Sea Scrolls Prison." Another (the March/April 1990 issue) depicts the late John Strugnell, who was the chief editor of the scrolls, surrounded by fleas. The fleas were labeled as the various individuals and institutions protesting the monopoly's control of the scrolls. The largest flea was *BAR*.

result, he established the society's Archaeological Preservation Fund in 1977. Although this initiative has not led to the extent of preservation and restoration he had originally envisioned, the urgency of this cause has not lessened over the years.



DAVID FOX

The core staff—Hershel, Sue Singer, Rob Sugar (head of *BAR*'s design team), and I (Sue Laden)—came together in the early years of the magazine. We all grew with the magazine. Hershel's prior publishing experience had been as editor of his high school newspaper and editor of a book on Judge Learned Hand. Sue Singer, a chemistry major, originally was *BAR*'s Jerusalem Correspondent. When she returned to the States four years later, she became the Managing Editor—with only her experience as Jerusalem Correspondent as applicable credentials.

Rob Sugar, while still a student majoring in graphic design at American University, began designing *BAR* in 1977. He convinced Hershel with the March/April 1978 issue to increase the size to a standard magazine size, with a full color cover and some color on the inside as well. I remember Phyllis Katz, who was then the Publisher of *Archaeology* magazine, teasing Hershel, saying she could hardly wait for each issue of *BAR* to come because she never knew what she would find and where. Rob brought structure to the magazine along with a consistency and a design that is so effective and beautiful, he and his team of designers at AURAS Design still design *BAR* today.

As a history major and a caseworker for the Department of Public Welfare before staying home with my children for several years, I was hired in 1976 to open envelopes for 10 to 16 hours a week. I began adding staff, namely, housewives and one male. By the time our befuddled Israeli friend appeared on my basement stairs seven years later, the foundation was in place for a consumer publication, merchandise program, and travel/study program, with the flexibility to add other endeavors as well.

In 1984, the District evicted us for running a business in a residential neighborhood. I found space in an old residential/office building across the street from the National Zoo in Washington, D.C. At the same time, Sue Singer moved the editorial offices to the new location. My husband teased that we were on the wrong side of the street! He wasn't far wrong. The wonderful chaos and excitement of creating a meaningful product eagerly anticipated by the public, the organization to support it, and all the other activities of the society brought us years of fun. Our guiding principle was that anything that went out our door, from a promotion to a publication, must be of the highest professional quality. In the 10 years since the founding of *BAR*, we had gone from zero subscribers to a paid circulation of 110,000, with

The Biblical Archaeology Society's current headquarters in Washington, D.C.

The first cover of *Archaeology Odyssey*, for the Winter 1998 issue.

only a \$2,500 investment that was repaid after the first few months.

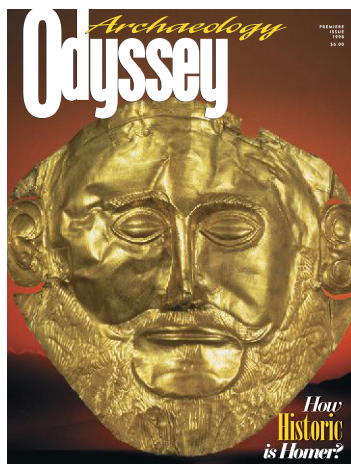
During the 10 years we were at the “zoo,” we launched a second magazine—*Bible Review*, in 1985. Around this time, Hershel left his law practice to devote himself full time to editing. *Bible Review* developed a very loyal and devoted following, and it ran for 20 years (until 2005).

The **BAR** travel/study program also flourished. We organized tours to the Middle East, domestic seminars of various sizes, a week-long program at Oxford, as well as seminars on cruise ships to Alaska and the Caribbean. Our largest event, the Bible and Archaeology Fest, was launched in 1987. Now, having just celebrated its 20th year, Fest is still an annual favorite.

The merchandise program grew as well. We published or co-published many books. Hershel was our prime talent. Among the volumes he structured and edited were *Ancient Israel, Christianity and Rabbinic Judaism*, and *Partings*. Well-known publishing houses co-published with us, primarily for the purpose of distribution. These three titles, especially *Ancient Israel*, appeal to the general public and are also used in college classrooms. Hershel also wrote books for Random House and Continuum. Our offerings of CDs and other books increased during this time as well. We even tried Dead Sea Scroll mugs and t-shirts. The lectures from the seminar programs were filmed, and we turned these into videos. In 1991, we hosted a lecture series with the Smithsonian that was quite successful. This was before videotaping had become common. So we transcribed the lectures and turned them into books.

By this time, **BAR** was well established. Our circulation was growing, as were the ancillary activities of the society. During the '80s, Hershel began one of his most important, and most costly, endeavors—a campaign to free the Dead Sea Scrolls from the monopoly of scholars who had held them hostage since their discovery, beginning in 1947.* Although a small team of scholars had been tasked with the assignment of publishing the scrolls, they had published next to nothing in those three decades—sharing neither their transcriptions nor photographs with the greater academic community and public.

*See Martin Abegg, Jr., “Hershel’s Crusade No. 1: He Who Freed the Dead Sea Scrolls,” p. 24.



The first time Hershel commented on the problem was in 1984, and his first call for the scrolls to be made public was in 1985.** He continued this call until 1991, when several events transpired simultaneously, resulting in the end of the monopoly.

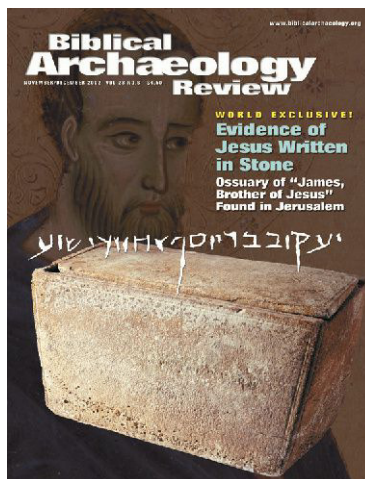
First, Marty Abegg had managed to reconstruct the texts of the Dead Sea Scrolls from the publication team’s concordance. His advisor, Ben Zion Wacholder, convinced him to publish his results. They approached Hershel, and the Biblical Archaeology Society

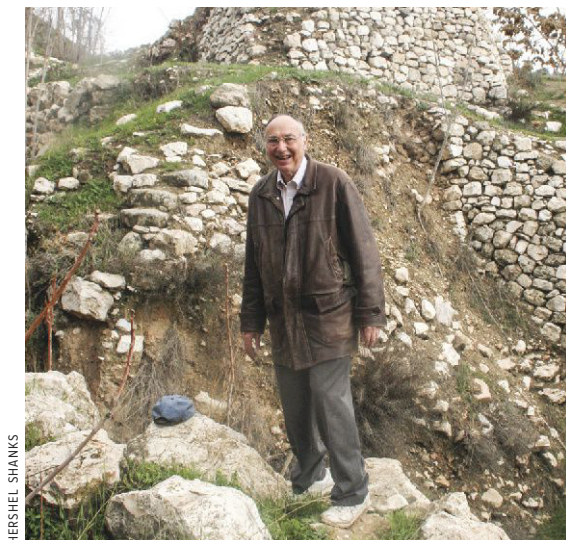
decided to take the risk. The first of four volumes of *A Preliminary Edition of the Unpublished Dead Sea Scrolls*, the reconstructed texts by Abegg and Wacholder, appeared on September 4, 1991.

Second, Hershel was approached by Professor Robert Eisenman of California State University and Professor James M. Robinson of Claremont Graduate School. They had acquired a complete copy of photographs of the Dead Sea Scroll fragments, and they were having trouble finding a publisher. Hershel jumped at the opportunity. I still remember the excitement when UPS dropped off the grocery store cardboard boxes containing photos of the Dead Sea Scroll fragments from Cave 4. In his lengthy introduction to the two-volume facsimile edition, Hershel

**“Jerusalem Rolls Out Red Carpet for Biblical Archaeology Congress,” *BAR*, July/August 1984; *BARview*: “Israeli Authorities Now Responsible for Delay in Publication of Dead Sea Scrolls,” *BAR*, September/October 1985.

THE INFAMOUS JAMES OSSUARY, first published in *BAR*, has been featured on various covers, including those of *BAR*’s November/December 2002 and September/October 2003 issues.





HERSHEL SHANKS



HERSHEL SHANKS

BAS'S INTREPID LEADERS. Hershel Shanks stands upon ruins in Israel, and Susan Laden visits the tomb of Obadiah Bertinoro in Israel.

included the document known as MMT as reconstructed by John Strugnell, the head of the Dead Sea Scroll publication committee, and a young scholar named Elisha Qimron. The volumes were published on November 19, 1991. A press conference was held in New York City. The *New York Times*, as well as other papers, had us on their front page multiple times. The publicity caused our readership to soar.

Two months prior to our publishing of the two-volume, 900-page facsimile set of photographs, the Huntington Library in California, one of the original repositories for the photos from Cave 4, opened up its collection of photos to qualified scholars. The publication of the Abegg-Wacholder work, the

Huntington Library bowing to the inevitable by declassifying their photos, and our publication of the facsimile edition meant the scrolls were finally freed!

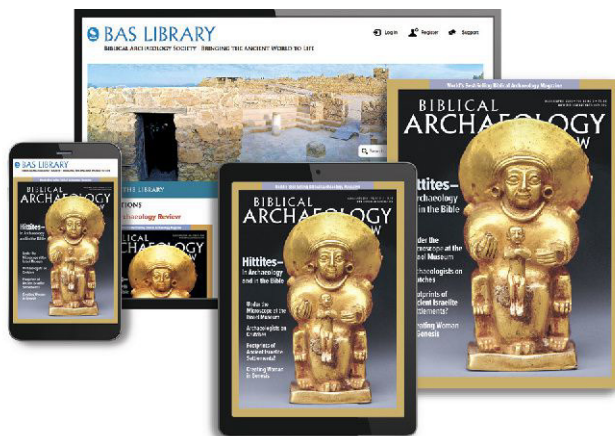
Our educational programs were flourishing, circulation was soaring, and we had a little money in the bank. It was at this point that Elisha Qimron sued Hershel Shanks and the Biblical Archaeology Society for copyright infringement of the MMT document he had been researching. After a grueling trial in Israel, we lost the suit. All of this added to our notoriety and public exposure. In the July/August 1993 issue, we announced the verdict with a full-page headshot of Qimron, captioned, "The Victor."^{*} We continued to report faithfully on the story in subsequent issues.

In 1994, I left the society. The stresses and strains of working with Hershel had caused our relationship to reach a breaking point. I had to leave. Was I fired? I contend yes. Hershel would say no. Either way, I felt I had no choice. All of this coincided with the society's move to our current address in northwest D.C.

Almost 10 years later, Hershel asked me to come back. My first reaction was shock. I could barely speak. He dropped the subject, and we went on with our lunch. Two weeks later, he brought it up again, and I accepted. To this day, I'm not sure why. We had maintained a casual relationship over the years, occasionally having lunch, and I had stayed close with many on staff. Or maybe it was simply Hershel's style. No matter how upset one gets with him, often justifiably so, he doesn't push and has great patience for each situation to turn around. And I, in

^{*}See Hershel Shanks, "Qimron Wins Lawsuit: Paying the Price for Freeing the Scrolls," *BAR*, July/August 1993.

BAR IN THE DIGITAL AGE. In addition to the print magazine, *BAR* can now be viewed digitally on computers, tablets, and smartphones. The *BAS Library* includes every issue of *BAR*, *Bible Review*, and *Archaeology Odyssey*—in addition to other multimedia features.



this case anyway, learned from him. Over time, we had both cooled down (and it only took 10 years!).

No matter how upset people get with Hershel, he usually turns it around. I remember running into Magen Broshi once at a conference. I mentioned Hershel's name. He turned beet red, steam came out of his ears, and he sputtered, "Hershel Shanks, yes, a very fine fellow"—not meaning a word of it. And yet, they later again became friends. Magen was not alone.

These were the years—the late '90s and early 2000s—that Hershel started another magazine. In 1998, he launched *Archaeology Odyssey*, which dealt with Classical archaeology. During these same years he also brought several new contentious issues to **BAR**'s readers: (1) He highlighted the minimalist-maximalist debate.** (2) Although he takes a clear stance against looting, Hershel campaigned that unprovenanced artifacts should still be published because they provide invaluable information about the past.*** (3) He also addressed so-called forgeries and campaigned that they should be considered innocent until proven guilty. The most famous example of this was the James Ossuary—an unprovenanced artifact that **BAR** first published in 2002.† The debate about the ossuary's inscription and its authenticity would turn into the "forgery trial of the century" in Israel, which ultimately ended in the judge ruling that the prosecution had failed to prove that the ossuary was not authentic. He felt this was an issue for the academy, not the courthouse. Hershel rarely takes sides. However, on the issue of the James Ossuary, he feels the inscription is authentic, and he has told **BAR** readers exactly why.

By the time I returned, in 2004, the magazine world looked very different. There was a computer on every desk; preparing film for the printer with amberlith and X-ACTO knives was a thing of the past. Everything was digitized. Email had become the preferred way of communicating, and the internet was dominating. The Biblical Archaeology Society had a primitive website dating from 1998 and had just finished digitizing all its issues into an archive.

But BAS was in crisis! And we weren't alone. The entire magazine world was in turmoil. Changes needed to be made. We shut down *Bible Review* in 2005 and *Archaeology Odyssey* in 2006, with some elements from each migrating to **BAR**. Prevailing

**See William G. Dever, "Hershel's Crusade No. 2: For King and Country: Chronology and Minimalism," p. 31.

***See Ada Yardeni, "Hershel's Crusade No. 3: Forgeries and Unprovenanced Artifacts," p. 39.

†See André Lemaire, "Burial Box of James the Brother of Jesus," **BAR**, November/December 2002.



Hershel Shanks and Sue Laden in Jerusalem.

wisdom in the industry said that magazines would be gone in three to five years. Our staff was reduced, the travel/study program was cut back, and adjustments were made to the merchandise program. It became evident that the web needed to be incorporated more completely into the equation both as a method of delivery and as a purveyor of information.

In 2011, we launched our new site (biblicalarchaeology.org) with a blog, *Bible History Daily*, which covers key issues from the magazine and the greater world of Biblical archaeology. We also made **BAR** available to read on iPads, iPhones, and Android devices. All of our offerings are now mobile-friendly. However, as important as the web has become, niche publications like **BAR** can still have a successful print presence. The predicted doomsday of print magazines did not come to pass.

BAR remains the vibrant magazine it has always been from its very first issue in 1975. Putting the controversies and Hershel's crusades aside, the solid reporting on archaeology in the lands of the Bible has been consistent. And we are now in a position to be open to new initiatives. A video streaming site is nearing completion, and there are other ventures waiting in line. Through it all, **BAR** has stayed true to its core mission and will continue to do so.

In 2017, after 43 years of editing *Biblical Archaeology Review*, our founder and Editor Hershel Shanks, at 87 years old, retired. Our new Editor, Bob Cargill, has already published his first issue

CONTINUES ON PAGE 86



He Who Freed the Dead Sea Scrolls

Martin Abegg, Jr.

IT WAS THE SUMMER OF 1991. AS I SAT AT my desk working on my Ph.D. dissertation, the phone rang. “Marty, this is Hershel Shanks of the Biblical Archaeology Society. I’d like to talk with you about the reconstructions of the Dead Sea Scrolls that you and Ben Zion Wacholder have produced.”

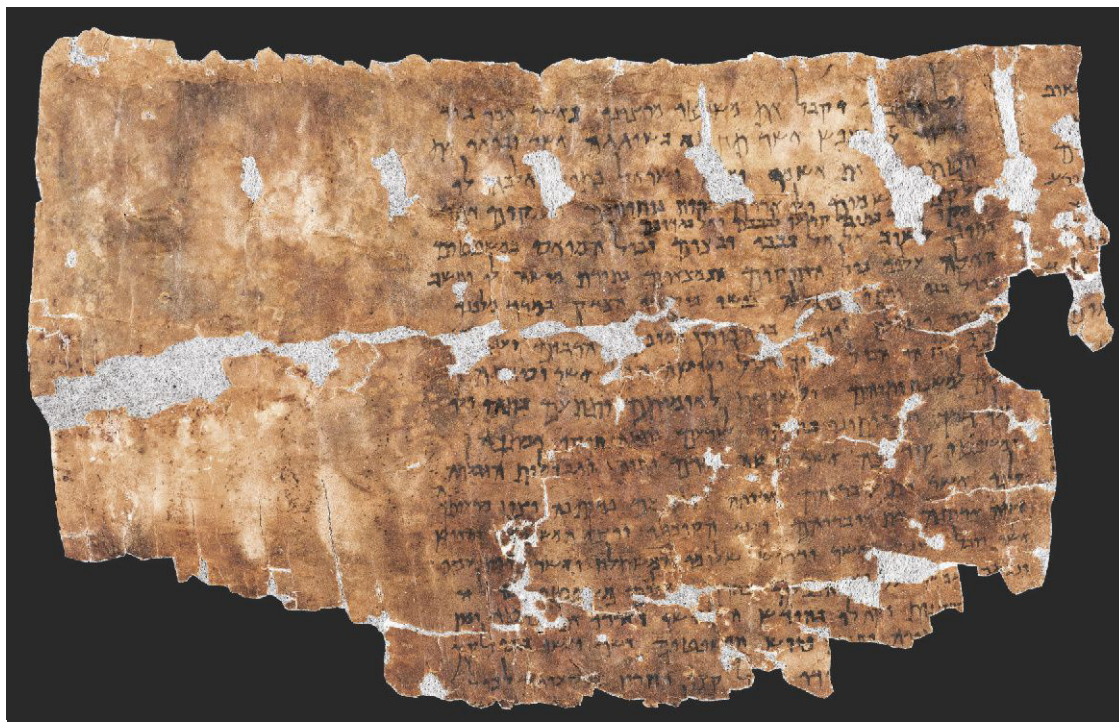
My academic introduction to the Dead Sea Scrolls had taken place in the fall of 1986 by means of a year-long seminar at the Hebrew University in Jerusalem taught by Emanuel Tov. As I sat at my desk in Cincinnati, Ohio, nearly five years later, I was contemplating what many would describe—then and now—as “academic suicide”: publishing the work of other scholars, not as my own, but certainly without their permission.

The publication of the first fascicle of the *Preliminary Edition of the Unpublished Dead Sea Scrolls* (BAS, 1991), reconstructed from *A Preliminary*

Concordance (privately printed, 1988) and edited by me and my *doktorvater*, Ben Zion Wacholder, and *The Facsimile Edition of the Dead Sea Scrolls* (BAS, 1991), edited by Robert Eisenman and James Robinson, were the culmination of Hershel’s three-year campaign to “free” the scrolls from the logjam that had produced only one volume in the official *Discoveries in the Judean Desert* series between 1969 and 1989.* Given the fact that the following 20 years brought the official series to its completion with 33 additional volumes, it would seem a reasonable conclusion to award Hershel with the honorific “He Who Freed the Dead Sea Scrolls.” I would argue, however, that this judgment is a bit facile, and that Hershel’s role in the ultimate publication and ongoing research in the Dead Sea Scrolls has actually

*Lawrence H. Schiffman, “A Short History of the Dead Sea Scrolls and What They Tell Us,” *BAR*, May/June 2015.

Fragment of an ancient Hebrew text, likely a scroll, showing several lines of writing in a cursive script. The parchment is heavily damaged, torn, and discolored, with significant portions missing, particularly in the center and right side. The visible text is arranged in approximately 12 horizontal lines, though many are incomplete due to the damage. The script is a form of ancient Hebrew, possibly from the Second Temple period, characterized by its cursive style and the use of certain characters like the 'ayin' (ע) and 'lamed' (ל) which are often written in a simplified, connected manner. The text appears to be a continuous passage, but the fragmentation makes it difficult to discern the exact meaning of the words. The parchment is a light brown color, showing signs of age and wear, with some areas appearing darker and more stained than others. The edges are irregular and jagged, reflecting the physical state of the original document.



SHAI HALEVI, COURTESY OF THE ISRAEL ANTIQUITIES AUTHORITY

A NEW COVENANT. Fragments of the Covenant of Damascus were discovered in the Qumran caves (previous page: 4Q271, fragment 3; above: 4Q266, fragment 11; right: 4Q268, fragment 1). This document presents the views of a Second Temple period Jewish sect that fled from Judea.

These manuscripts were included in Fascicle 1 of the *Preliminary Edition of the Unpublished Dead Sea Scrolls*, which helped break the Dead Sea Scroll logjam when Hershel Shanks published it in 1991. At the time, editors Martin Abegg, Jr., and Ben Zion Wacholder did not have access to photos of the manuscripts, but when photos became available, the transcriptions they reconstructed from the Preliminary Concordance proved to be very accurate. Today, thanks in part to BAR's campaign, the Dead Sea Scrolls are available in high definition images—infrared *and* full spectrum color—for free on the internet for anyone to view. Browse the images for yourself at www.deadseascrolls.org.il.

been much more consequential.

Coincident to the campaign of Hershel Shanks, another important—but less visible—change was taking place in the academic machinery surrounding the business of scroll research. The third editor-in-chief of the scroll publication team, Harvard professor John Strugnell, was excused from his post in late December 1990 and was replaced by Hebrew University professor Emanuel Tov, whose own scroll assignment—the Greek Minor Prophets Scroll from Nahal Hever—became only the second official publication (1990) in more than 20 years. Tov also



SHAI HALEVI, COURTESY OF THE ISRAEL ANTIQUITIES AUTHORITY

expanded the research team from about a dozen scholars to more than 50. By the end of Tov's tenure as editor-in-chief, more than 100 scholars would contribute to the official publication project.

So, of course, the question: What would have happened if Hershel had not carried out his campaign to free the scrolls and had instead granted the new editor-in-chief the opportunity to turn matters



COURTESY OF THE ISRAEL ANTIQUITIES AUTHORITY

about? I have actually debated this question on several occasions with Emanuel himself and have concluded—given Tov’s obvious talent for managing such a minor miracle—that the publications in the fall of 1991 that have been credited with freeing the Dead Sea Scrolls actually played a very different, and arguably more important, role.

As I talked with Hershel that summer morning in 1991, my own primary concern was that of any Ph.D. student nearing the goal of a completed and defended dissertation: Will there be a job for me once I finish my degree?* Publishing a bootleg copy of the Dead Sea Scrolls did not appear to me at the time to be a very productive way of ensuring myself employment. Hershel eventually assured me that public opinion was such that this would not be a problem. In this he proved to be right. I was ultimately hired by Trinity Western University because TWU Professor Craig Evans had used the *Preliminary Edition* fascicles and had become aware of the fact that, with a newly completed Ph.D. in hand, I was looking for work.

The plot thickens: Evans became convinced that he could build on the public and academic interest in the scrolls, both largely a product of Hershel’s campaign. He teamed me up with another newly minted scroll scholar, Peter Flint (גִּבְרִי—“of blessed memory”), and together we established a graduate

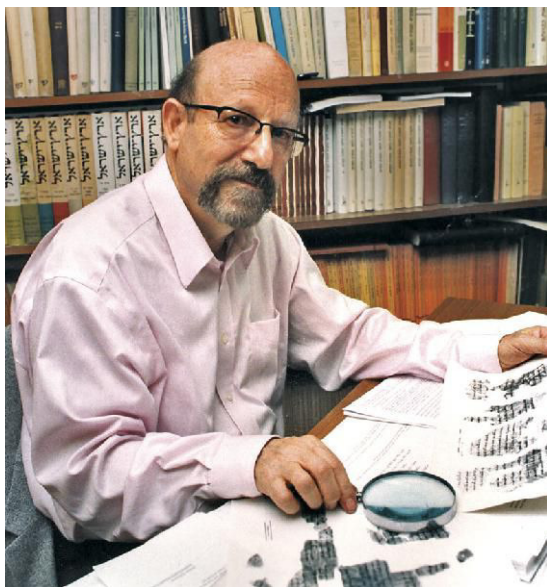
SMALL PIECES, BIG PICTURE. Scholars attempt to piece together thousands of Dead Sea Scroll fragments in the Palestine Archaeological Museum (now the Rockefeller Museum) in this photo from the 1950s.

program in Biblical studies with a focus on Dead Sea Scroll research.** Peter eventually landed the prestigious Canada Research Chair in Dead Sea Scroll Studies, and I attracted money from the private sector to fund the Ben Zion Wacholder Professorship in Dead Sea Scroll Studies. These chairs and their funding provided for students, supported a number of important research projects, and even enabled the department to hire an additional tenure-track professor. This story can be multiplied several times over as universities around the world took advantage of the “marketability” (not to mention importance!) of the Dead Sea Scrolls to establish similar programs and faculty positions. This is all in large part due to the visibility afforded the scrolls by the campaign mounted by Hershel Shanks.

Coincident to the announcement made by the IAA in the fall of 1991, lifting the restrictions of access to the scroll photos and publications, the Dead Sea Scrolls Foundation was born. This institution raised millions of dollars to assure that the official *Discoveries* series was completed and that funding would

*Martin Abegg Jr., Michael Phelps, and Hershel Shanks, “Will Marty Abegg Ever Find a Job?” *BAR*, January/February 2003.

**Megan Sauter, “Dead Sea Scrolls History: Looking Back on the Last 75 Years,” *Bible History Daily* (blog), originally published on December 11, 2015.



CHANGING OF THE GUARD. Emanuel Tov of the Hebrew University of Jerusalem (left) replaced Harvard professor John Strugnell (right) as editor-in-chief of the scroll publication team in late 1990.

be available for Dead Sea Scroll research around the world. Hershel once confided in me regarding his own surprise about the number of invitations he received to speak on the scrolls following the events in the fall of 1991. Even more surprising to him was how much his speaking fee had increased! The public's willingness to fund scroll research, paralleled by

a keen interest from institutional and governmental funding agencies, has been an unexpected boon that can be directly linked to Hershel's campaign to free the scrolls.

Last, but hardly least, among the direct benefits of Hershel's campaign is the keen public interest in the contents of the Dead Sea Scrolls. As I know that *Biblical Archaeology Review* can attest to an increased readership during and following Hershel's campaign, so those of us who make the scrolls our research focus can attest to overflowing public lectures, fully enrolled classes, successful research proposals, and prosperous book sales. In a world where many of my university colleagues in other disciplines often feel that no one cares, the Dead Sea Scrolls continue to benefit from strong public interest.

As Emanuel Tov himself noted in *BAR* in 1992, "It is a good time for the scrolls. It is a good time for scholars."^{*} This continues to be true today, 25 years later. So, Hershel, I hereby grant you the title "He who called forth jobs, generated programs, stimulated means of funding, and—most importantly—educated the public through the publications and events of the Biblical Archaeology Society to value that which the Dead Sea Scrolls have to teach us."

Thanks for the telephone call, Hershel. ☞

¹ Emanuel Tov, *The Greek Minor Prophets Scroll from Nahal Hever (8HevXIIgr)*, Discoveries in the Judaean Desert 8 (Oxford: Clarendon Press, 1990).

^{*}Emmanuel Tov, "Expanded Team of Editors Hard at Work on Variety of Texts," *BAR*, July/August 1992.

"BREAKING THE SCROLL CARTEL" reads the title of this *New York Times* article from September 7, 1991, announcing the Biblical Archaeology Society's publication of Abegg and Wacholder's first volume of the reconstructed Dead Sea Scroll texts.

The New York Times

THE NEW YORK TIMES EDITORIALS/LETTERS SATURDAY, SEPTEMBER 7, 1991

Breaking the Scroll Cartel

The team of scholars charged with publishing the Dead Sea Scrolls has sown bitterness the world over with the way it has managed the 2,000-year-old scrolls, which it took control of in the early 1950's, not long after the first of them were discovered in caves along the Dead Sea's western shore.

Clannish and slow, the team dribbled out its findings, rebuffing inquiries from scholars who feared they would finish their careers without seeing the most important biblical discovery of their lifetime — and what it might reveal about the origins of Christianity and Rabbinic Judaism.

Amazingly, however, two scholars at Hebrew Union College in Cincinnati have now broken the scroll cartel. The two, Ben-Zion Wacholder, a professor of Talmudic studies, and his research associate Martin Abegg, created a computer program that reconstructs what the scrolls say from a concordance — a dictionary-like listing that includes all the words appearing in the scrolls, along with details about where the word appears and the context in which it is used.

The first volume of the reconstructed

Society of Washington D.C. More will be forthcoming as the researchers press on with their work.

These developments also bring fresh grounds for skepticism about the scroll committee's motives. The concordance came to light in 1988, but was actually compiled almost 30 years earlier. This delay helps explain why nearly half the scrolls still languish unpublished in a Jerusalem museum. It also suggests that the members of the team are more interested in their own control than in prompt dissemination of their findings.

Some on the committee might be tempted to charge the Cincinnati scholars with piracy. On the contrary, Mr. Wacholder and Mr. Abegg are to be applauded for their work — and for sifting through layer upon layer of obfuscation. The committee, with its obsessive secrecy and cloak and dagger scholarship, long ago exhausted its credibility with scholars and laymen alike.

The two Cincinnatians seem to know what the scroll committee forgot: that the scrolls and what

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For King and Country: Chronology and Minimalism

William G. Dever

FOR MORE THAN 40 YEARS, *BIBLICAL ARCHAEOLOGY REVIEW* under Hershel Shanks's leadership has undertaken a number of campaigns or crusades—a series of media Holy Wars. One early cause involved the charge that some scholars were “sitting” on unpublished sensational discoveries and were denying the public access. Not surprisingly, that led to a protracted campaign to pressure those scholars not only to publish the Dead Sea Scrolls, but to give the public full access to all the materials. Hershel used the **BAR** platform with its large readership unabashedly to single out individual scholars and, if necessary, to shame them. (One recalls the cover picture of the then editor-in-chief of the Dead Sea Scrolls, John Strugnell, surrounded by buzzing fleas.) Many people, not just elite scholars, resented the tactics; but in all fairness, **BAR** did generate momentum that speeded up the eventual publication of the Scrolls. Hershel also weighed in on another thorny topic: the antiquities black market. In particular, he repeatedly asked: Should scholars publish items that surface on the antiquities market and come obviously from

tomb robbing? And should they accept financial aid from wealthy collectors, even for noble causes?

These crusades are covered in separate articles in this issue. In my essay, I want to focus on another area that Hershel waded into: the infamous “minimalist-maximalist” controversy. It began mostly in Europe rather harmlessly in the 1980s and 1990s, with several attempts by Biblical scholars to write new histories of ancient Israel. Some such scholarly works virtually dismissed the Patriarchal narratives as legendary. Others adopted a sociological approach that seemed to ignore the theological importance of the Hebrew Bible. A few works dabbled with the archaeological evidence then available. But none appreciated its real significance or the fact that archaeology had become an independent and professional discipline with enormous potential. We can understand these discussions among Biblical scholars in the 1980s and 1990s in part by putting them into the context of the death of the older-style “Biblical” archaeology, which by then was acknowledged. The problem for many, including lay people, was how the

new archaeology was supposed to be relevant for Biblical studies (or for faith). Would new, radically secular histories of ancient Israel become the norm?

This controversy, first spreading among European Biblical scholars and involving a few American scholars, came to a head with the appearance

PLAYING HIS HARP—that's how King David, the alleged author of many of the Biblical psalms, has been known for millennia. But was there ever a historical figure of that name ruling a united kingdom of ancient Judah and Israel as portrayed in the Hebrew Bible? Many scholars say "yes ... but," while some others (generally labeled as "minimalists") would dismiss the idea categorically. This larger-than-life-sized statue stands outside the Cenacle—which tradition identifies as King David's final resting place—in Jerusalem.



LAYUE/SHUTTERSTOCK

of a book by Sheffield University's Philip R. Davies in 1992, *In Search of "Ancient Israel."* Note that "ancient Israel" is in quotes. That's because Davies didn't find it; in fact, according to him, it wasn't there. Davies attempted to distinguish three "Israels": (1) There may have been a "historical Israel," but it is not really accessible to us because the Biblical text is largely unreliable. (Davies mentions our vast archaeological data in one footnote, and that only to disregard it.) (2) "Biblical Israel" is only a late construct of the Biblical writers. (3) "Ancient Israel" is a modern scholar's construct, that is, also not real, but fictitious. Keep the word "construct" in mind.

A few years later, in 1997, an American expatriate at Hull University in England, Lester Grabbe, published a volume of essays titled *Can a "History of Israel" Be Written?* Again, note the quotes. By now most contributors, all Biblical scholars, were skeptical. Few could conceive that an archaeologist might try. One scholar declared that there were "serious problems" in trying to relate archaeology to the Bible. Another simply demonized archaeologists—especially Americans and Israelis—and declared all histories "bogus."

Two other works of the same era may be cited without further explanation, since their titles give them away: *The Invention of Ancient Israel: The Silencing of Palestinian History* (1996) by Keith W. Whitelam of the University of Stirling and *The Mythic Past: Biblical Archaeology and the Myth of Israel* (1999) by Thomas L. Thompson, formerly of the University of Copenhagen.

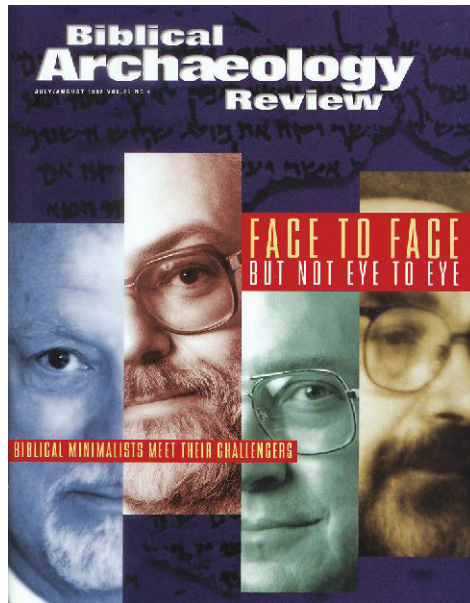
To make a long and ongoing story a bit more accessible, I hope I may be forgiven for citing a work of my own, in which I undertook a response to what was by then being characterized by some observers as a "minimalist-maximalist" controversy. The label is, of course, overly simplistic. Good scholars are maximalists on topics where we have adequate evidence, but minimalists where we must err on the side of caution.

Already in 1998 and 1999 I had published several sharp critiques of what was being called "revisionism." Alarmed by what I saw as creeping skepticism, in 2001 I published a semi-popular book titled *What Did the Biblical Writers Know and When Did They Know It?*¹ My answer was "a lot ... and quite early." My book was the first broad-scale attack on revisionist history by an archaeologist. I saw this movement as a "school," by then well established at Sheffield (Davies and, later, Whitelam) and at Copenhagen (Thompson and the more moderate Niels Peter Lemche). My critique was admittedly polemical, because I saw much of the revisionist

attacks on the Hebrew Bible as dangerously ideological. In particular, the onslaught was influenced by postmodernist notions that “there are no facts, only interpretations”; that “all claims to knowledge are only social constructs” (thus the tactic of “deconstruction”); and that “texts lead only to other texts.”

The issues by now constituted a historiographical crisis, with particular focus on the following areas: the Patriarchal/Matriarchal era; the Exodus and Conquest of Canaan; the rise of the Monarchy and “Israelite” ethnicity; and the growth of monotheism.

This crisis was provoked by a widespread loss of confidence in the historical reliability of the Biblical text as an adequate source for history writing, indeed for truth of any sort. It reminded one of the old “faith-and-history” theme that went all the way back to the birth of modern critical Biblical scholarship in the 19th century and even back to the Protestant Reformation. What in the Bible *can* an



FACE TO FACE. In what could have been an ordinary dull season, *BAR* readers were served a heated cover-story debate in the summer of 1997. In it, Hershel Shanks pitted Dever and Kyle McCarter (the first and third photos on the cover from left to right) against Niels Peter Lemche and Thomas L. Thompson—the chief protagonists of the maximalist–minimalist controversy. The debate helped clarify where the two camps stood on the historicity of Biblical narrative regarding the kings David and Solomon, but no agreement was reached on whether there was a centralized empire in 10th-century Judah, not to mention the early existence of a United Monarchy.

intelligent, modern reader really believe?

Already in 1995/1996, at the very beginning of the literary storm, Hershel grasped the significance of these issues, not only for

Jewish and Christian readers, but also for secularists and all who value the Judeo-Christian or Western cultural tradition. So in 1995, he published in *Bible Review* (his other magazine, now defunct) an article by noted Biblical scholar Baruch Halpern, formerly of the University of Georgia, titled “Erasing History,” in which the author pointed out very early on the dangers of Biblical revisionism.*

Then in 1997 Hershel published a panel discussion with a *BAR* cover story, titled “Face to Face but Not Eye to Eye: Biblical Minimalists Meet Their Challengers.”** There on the cover are mug shots of myself, Kyle McCarter of Johns Hopkins University, Lemche, and Thompson.

Hershel himself had moderated the face-to-face interchange at the 1996 ASOR Annual Meeting and published it verbatim in the July/August 1997 issue of *BAR*. I was in full attack mode, followed a bit more moderately by McCarter. Lemche, predictably, made an effort at reaching a compromise, but Thompson bristled. Both Thompson and Lemche would not give up their insistence that the Tel Dan “House of David” inscription was a forgery.

Not surprisingly, no agreement was reached. The only thing we accomplished was to highlight the real issue at stake. We said yes; they said no to the question, “Was there any ancient, historical ‘Israel,’ about which anything could be said with confidence?”

Hershel Shanks—not an academic but a perceptive journalist with a keen eye for newsworthy issues (not to mention a potentially sensational story)—later

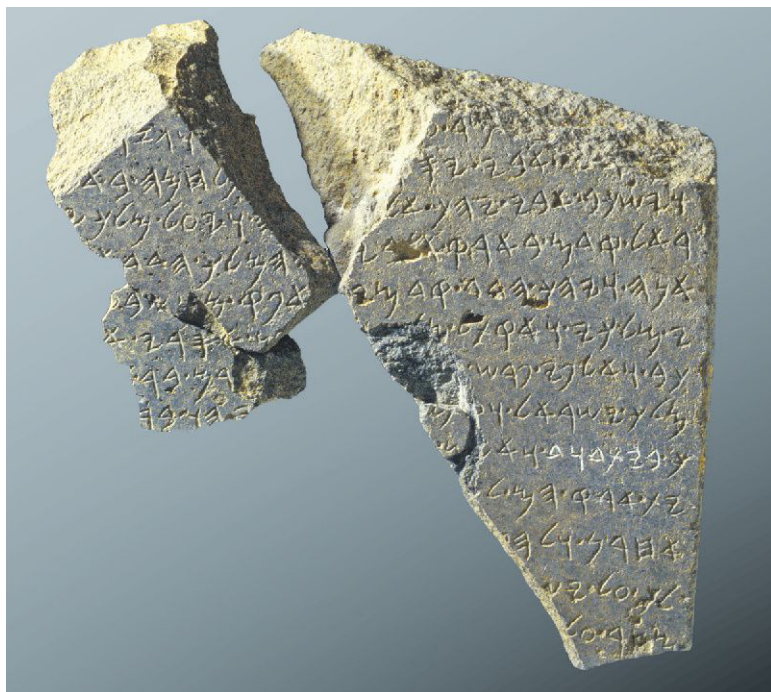
*Baruch Halpern, “Erasing History,” *Bible Review*, December 1995.

**Hershel Shanks, “Face to Face: Biblical Minimalists Meet Their Challengers,” *BAR*, July/August 1997.



COURTESY OF DAILY BRUIN

THE MINIMALIST–MAXIMALIST CONTROVERSY defined much of archaeologist William G. Dever’s research in the past 30 years or so. Dever has always promoted the more optimistic view of Biblical claims about the United Monarchy, a centralized and stable (even if nascent) state under the historical King David, as early as the 10th century B.C.E.



DAVIDIC DYNASTY IN STONE. Dating from the ninth century B.C.E., this fragmented inscription in paleo-Hebrew script from Tel Dan in northern Galilee appears to mention the “House of David” (highlighted) and the “king of Israel.” If the former refers to a dynasty, this inscription is the earliest extra-Biblical reference to a historical King David. Since its discovery in 1993, some scholars question the authenticity of the artifact, while others argue that the phrase “house of David” does not necessarily mean a dynasty established by Biblical King David.

devoted an entire March/April 2000 issue of **BAR** to the cover story “The Search for History in the Bible.” Consider that this was before my 2001 book broke the scholarly story and only a year or two after some of the provocative European volumes had appeared.

In that issue of **BAR**, Hershel pitted me against Philip Davies as the other principal antagonist. He added an article by the noted Israeli archaeologist Amihai Mazar of the Hebrew University in Jerusalem (with reporter and sponsor John Camp) on his dig at Tel Rehov with a defense of the conventional 10th-century B.C.E. date for the United Monarchy, contradicting the recently proposed “low chronology” of Tel Aviv University’s Israel Finkelstein.*

In effect, the idiosyncratic “low chronology” that was put forward in the 1990s would rob the United

Monarchy—Saul, David, and Solomon, in the 10th century B.C.E.—of any historical reality. All the archaeological evidence would be moved down to the ninth century B.C.E. Thus the revisionists gladly embraced Finkelstein’s research from the beginning. Again, Hershel was prescient: all along, chronology had been the 900-pound gorilla in the back room. One of the main reasons the revisionists rejected much of the Biblical narrative was that it was “too late” to be reliable. Conventional Biblical scholarship dated most of the compilation of the Hebrew Bible to the Iron Age (c. 10th to early sixth centuries B.C.E.), with some post-exilic additions and editing. But the revisionists rejected such an “eye-witness” account and insisted instead that the Hebrew Bible was entirely a product of the Persian, or more likely Hellenistic, period. In short, the Hebrew Bible was a late “foundation myth” of a defeated and embattled Jewish community in the Hellenistic-Roman era, seeking some sort of self-identity.

In his 2000 **BAR** article, Davies tried to defuse the argument by asking, “What separates a minimalist from a maximalist?” and answering, “Not much.” But his article rehearsed the familiar revisionist attack on the maximalist American archaeological school founded by the great William Foxwell Albright (1891–1971). Davies acknowledged that many people suspected that the revisionists were ideologically driven, but he concluded rather that our side was.

By now there were two increasingly opposing parties, even if not “schools,” as I was arguing. Yet in all fairness, Davies *did* see some role for archaeology in reconstructing the history of ancient Israel. (I like to think that he had seen the point I had been trying to make for years.)

My opposing article was titled “Save Us from Postmodern Malarkey.” I’m pretty sure that the title was Hershel’s idea: nothing sells like polemics! The piece certainly confronted the principal revisionists head-on, as it was a spirited defense against postmodernist, minimalist Biblical interpretations. It argued that there was a “historical” and a “Biblical” Israel, and that archaeology together with a proper reading of the Biblical text could actually recover much of that Israel. In retrospect, this **BAR** article was a prolegomenon to my 2001 book.

In the same issue, Hershel included an excerpt from Thompson’s *Mythic Past*. For Thompson, the Hebrew Bible is essentially late Jewish “tradition,” therefore “myth.” As he puts it, “Unlike events of history, events of tradition do not share in reality because of the uniqueness or singularity of their meaning.” Got that? It’s typical postmodernist jargon: clever rhetoric in place of facts.

*Philip Davies, “What Separates a Minimalist from a Maximalist? Not Much,” **BAR**, March/April 2000; William G. Dever, “Save Us from Postmodern Malarkey,” **BAR**, March/April 2000; Amihai Mazar and John Camp, “Will Tel Rehov Save the United Monarchy?” **BAR**, March/April 2000.



SKYVIEW/COURTESY OF YOSEF GARFINKEL

After my 2001 exposé and Hershel's popularization of some of the issues, the "minimalist-maximalist" controversy continued to gain traction. Much of it was aired in a series of volumes published by the European Seminar on Methodology in Israel's History, founded in 1996 by Lester L. Grabbe, whose work *Can a "History of Israel" Be Written?* (mentioned above) was published as the first report. Charter members included Davies, Lemche, and Thompson, but the group included no archaeologist. Membership changed over the next 20 years, but no archaeologists, even the available European specialists on ancient Israel, were ever included (although David Ussishkin was eventually listed among the members). Eventually the Seminar dropped the old term "Israel's"—becoming just "history."

Hershel's intervention in what began as a largely European scholarly controversy about the Bible was unabashedly American and populist. People here, believers or not, had the right to know. And he saw that a magazine about "Biblical archaeology" was pertinent because he rightly understood that archaeology could become a *primary* source for grasping the reality of ancient Israel's life and moral vision.

By 2007, Grabbe had begun to rethink the issues. In his *Ancient Israel: What Do We Know and How Do We Know It?*—a title oddly reminiscent of my 2001 book—he acknowledged that archaeology was a much more promising source than skeptics had seen.

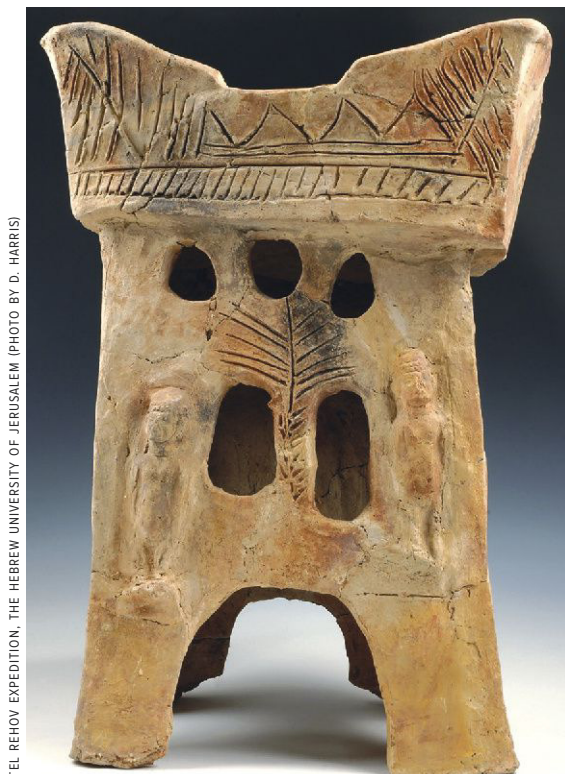
Virtually no American Biblical scholar (and no

BOASTING MONUMENTAL ARCHITECTURE, this heavily fortified city excavated at Khirbet Qeiyafa about 20 miles southwest of Jerusalem is believed to be Biblical Sha'arayim in the Elah Valley, where the Bible says a juvenile shepherd battled Goliath. Because it appears to date from the 10th century B.C.E., this city provides unique archaeological evidence for a centralized government in the time of the Biblical King David. Located between Philistia and the Shephelah, it is actually the first Iron Age site found in the territory allegedly controlled by David.

archaeologist, except me) entered into the ongoing debate, probably because most remained comfortable in the mainstream. And the obvious impact of postmodernism on revisionists' history writing was overlooked because postmodernism seemed to most to be a European affectation (and still seems so to many).

Strangely enough, Israeli archaeologists, who would have had the most to lose to the postmodernism and minimalist onslaught (now sometimes dubbed "nihilism"), were largely silent. Years later, one of the few Israeli rebuttals by an archaeologist, published significantly in **BAR**, was "The Birth and Death of Biblical Minimalism" by Yosef Garfinkel of the Hebrew University in Jerusalem.** Israelis were apparently largely oblivious, or at least dismissive of

Yosef Garfinkel, "The Birth & Death of Biblical Minimalism," **BAR, May/June 2011.



TEL REHOV EXPEDITION, THE HEBREW UNIVERSITY OF JERUSALEM (PHOTO BY D. HARRIS)

HUNDREDS OF CLAY ALTARS were excavated at Tel Rehov, a massive mound in the Jordan Valley between Jerusalem and the Sea of Galilee. Pictured here is a uniquely complete altar in the shape of a city gate that stands about 1.5 feet tall. The “rooftop” features a low parapet with horns in each of the four corners and is decorated—rather sloppily—with palm tree branches. The lower register exhibits female figures rendered with little concern for detail. Although not mentioned in the Bible, Tel Rehov is known from Egyptian temple inscriptions. This epigraphic data and excavated archaeological strata confirm that by the 10th century B.C.E. Tel Rehov was an important Israelite city. This has made Tel Rehov ideal for studying the long-debated rise of the Israelite state.

longer be newsworthy. The principals have all retired (except for Whitelam, now at Sheffield). Biblical scholars are now mostly preoccupied with a new fad called “cultural memory.” This approach really means that since we don’t think we have reliable sources for writing any *real* history of events, we’ll fall back on how supposed “events” were remembered—the story or the tradition. In that case, factual history is no longer the goal, nor is it essential to scholarship. Then, by definition, archaeology and its new facts are also irrelevant. With both potential sources marginalized, that is, texts and artifacts, we have come to “the end of history.” The new editor of **BAR** might well take up this challenge. The possible bankruptcy of scholarship is of concern to an enlightened public, some of whom may have their own idea of a way forward. Meanwhile, I have offered my own statement in the book *Beyond the Texts*.⁴

One thing is clear to me and, I suspect, to nearly all **BAR** readers—a realistic, believable history of ancient Israel still matters. And many are coming to understand that archaeology is a crucial source of new and relevant information. From **BAR**’s early days, Hershel Shanks understood that relationship, and he strove mightily to educate the public to the issues in a way that no other publication did. That will be his legacy. ■

the minimalist argument because it mostly involved “theory,” and Israeli archaeologists, pragmatic as always, were too busy accumulating “facts” to care. In any case, this preoccupation with history and theology was not seen as relevant to Judaism as practiced in Israel.

Furthermore, few Israeli archaeologists considered themselves primarily historians, although they did see that their data could make some contributions. The closest thing to a real history of ancient Israel was a series of brief popular lectures given in 2006 by Amihai Mazar and Israel Finkelstein. Meanwhile, Finkelstein saw his research being touted by the minimalists. Although he did not speak out against them, he never adopted their radical agenda.

In this interval, no new, mainstream histories of ancient Israel appeared, only idiosyncratic European works by Mario Liverani (2003) and Jan Alberto Soggin (2001), both of the University of Rome La Sapienza.² A review of the historiographical problem and the literature appeared in 2011, authored by Megan B. Moore (then of Wake Forest University) and Brad E. Kelle (Point Loma Nazarene University), but it was little more than a guide to the perplexed (as Maimonides).³

The “minimalist-maximalist” controversy seems now to have come to an impasse, and it may no

¹ William G. Dever, *What Did the Biblical Writers Know and When Did They Know It? What Archaeology Can Tell Us About the Reality of Ancient Israel* (Grand Rapids: Eerdmans, 2001).

² Mario Liverani, *Israel’s History and the History of Israel* (London & Oakville: Equinox Publishing Ltd., 2003); Jan Alberto Soggin, *Israel in the Biblical Period* (Edinburgh: T & T Clark, 2001).

³ Megan B. Moore and Brad E. Kelle, *Biblical History and Israel’s Past: The Changing Study of the Bible and History* (Grand Rapids: Eerdmans, 2011).

⁴ William G. Dever, *Beyond the Texts: An Archaeological Portrait of Ancient Israel and Judah* (Atlanta: SBL Press, 2017).

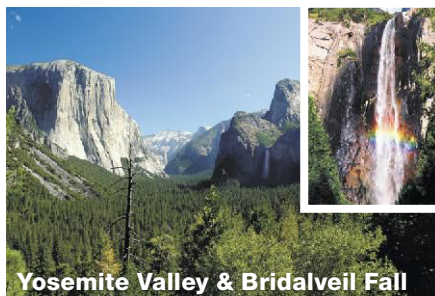
*See also William G. Dever, “Whom Do You Believe—The Bible or Archaeology?” **BAR**, May/June 2017.



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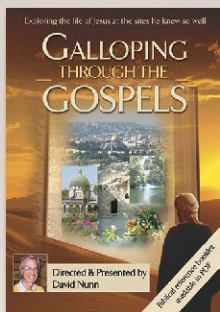


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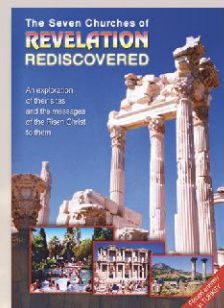
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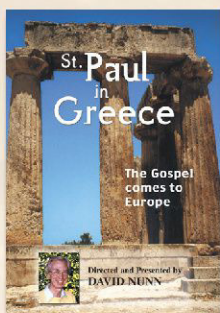
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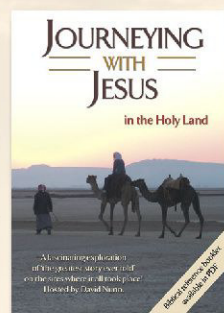
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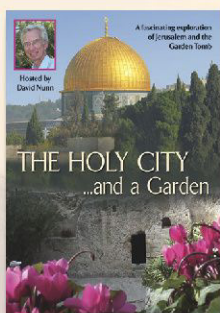
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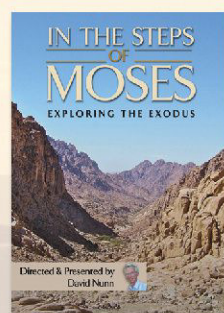
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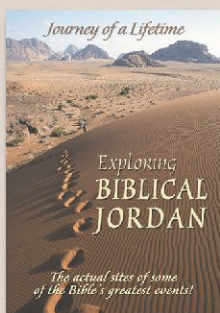
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Forgeries and Unprovenanced Artifacts

Ada Yardeni

HERSHEL SHANKS, WHO CALLS HIMSELF “AN archaeology outsider,” nevertheless digs deep into questions that are crucial for revealing the truth about the authenticity of artifacts from the antiquities market. Hershel does not rest until he finds the answers to these questions. He testifies that because of his training as a lawyer, the “kernel of ‘participation in justice’ is always there and borne in mind.”* His experience in practicing the law enables him, as the founder and editor of *Biblical Archaeology Review* (**BAR**), to act in ways suitable to the legal world. He shows this feeling of participating in justice by publishing the facts in order to solve riddles regarding the authenticity of unprovenanced antiquities (artifacts without a known place of origin or clear history of ownership), which often come via the antiquities market from unauthorized excavations and are sold to dealers and collectors all over the world. Persistently he follows the evidence and information concerning each case until he believes he can pub-

*Hershel Shanks, *Freeing the Dead Sea Scrolls* (London: Continuum, 2010), p. 41.

lish in his journal all the available facts.

I first met Hershel Shanks on September 27, 2002, when I was invited to a Friday evening meal in the home of Susan and Max Singer in Jerusalem. When I parked my car, I met Hershel before entering the flat. On our way upstairs, he said he wanted to talk to me about an important subject. He then looked at me and said only, “Ya’aqob,” referring to the ossuary (bone box) with an inscription about James (Ya’aqob) the brother of Jesus (Yeshua’)—later known as the James Ossuary.** I was somewhat surprised, since I thought he had in mind the stone later known as the Jehoash (Yeho’ash) Tablet, the authenticity of which was controversial.***

My acquaintance with these artifacts began about a year earlier when a person named Oded Golan

See Hershel Shanks, “Predilections—Is the ‘Brother of Jesus’ Inscription a Forgery?” **BAR, September/October 2015; Hershel Shanks, First Person: “‘Brother of Jesus’ Inscription—Authentic or a Forgery?” **BAR**, July/August 2016.

***See Hershel Shanks, “Fudging with Forgeries,” **BAR**, November/December 2011; Hershel Shanks, First Person: “Gold from the Temple?” **BAR**, July/August 2014.



DAVID SILVERMAN/STAFF



ADA YARDENI

THE INFAMOUS OSSUARY. The James Ossuary is a limestone ossuary (bone box used in burials) with an Aramaic inscription, reading “James (Ya’aqob), son of Joseph (Yosef), brother of Jesus (Yeshua’).” Ossuaries were common in first-century Jerusalem. Below is a drawing of the contested inscription by Ada Yardeni.

called me on October 24, 2001, asking if I could decipher certain Aramaic ostraca (inscribed pottery sherds) for him. On November 1, he brought me photos of the ostraca, as well as photos of two ossuaries—one of them mentioned above and another ossuary (later published by André Lemaire)—both inscribed in the so-called Jewish script (i.e., the script used in Judea during the Second Temple period, which evolved from the Aramaic script around the late third century B.C.E.).

On November 12, a man by the name of Isaac Tsur called me to ask if I could give my opinion on a stone inscription carved in the ancient Hebrew script. I agreed to look at it, and six days later a

messenger arrived with photographs of the stone inscription (later known as the Jehoash Inscription). I demanded to see the original, but received only more photos. On November 22, Tsur called again and asked me to write a palaeographic report on the inscription and give my opinion on its authenticity. I again asked to see the original, and on December 2, Tsur came with the stone. I examined it on the spot and returned it to him. In my report, I wrote that I could not confirm the authenticity of the inscription. I also added a drawing of the inscription I made from the photograph and an alphabetic comparative chart. (I usually trace the inscriptions with a special pen on transparent film that I place over the

original. The result is a black and white facsimile of the original inscription. It is a copy made by hand rather than a photograph or a scan.) I was never told that Tsur was sent by Oded Golan.

In the meantime, I made drawings of the photographs I received from Golan. On January 26, 2002, he brought me a number of ostraca to be examined and deciphered. He did not ask if I had made drawings of the artifacts from the photos he had given me three months earlier, and, as a matter of fact, he did not show any interest in them.

In July and August 2002, I worked together with André Lemaire of the Sorbonne in Paris, on several Hebrew ostraca. While working together at my home studio, he told me that he was going to write an article about the James Ossuary. I told him that I already had made a drawing of the photo, and he asked if it could be published in his **BAR** article.

This was the reason Hershel wanted to talk to me. That Friday night in September 2002, Hershel told me that to publish my illustration, I should go to Tel Aviv and make a drawing of the ossuary from the original. That way, if anyone asked me if I had seen it, I could reply positively.

On Sunday, October 29, 2002, I went to Golan's house in Tel Aviv and made drawings of three ossuaries, including the James Ossuary—with the inscription that reads "Ya'aqob son of Yosef brother of Yeshua." While copying, I did not notice any peculiarities that raised my doubt concerning the authenticity of the artifacts. When I finished, Golan took me to an office where photocopies of the drawings were made, and he then sent the one of the James Ossuary to **BAR**. Lemaire's article with my drawing appeared about three weeks later.*

I never doubted the authenticity of the so-called James Ossuary, whereas the strange handling concerning the Jehoash Tablet made me suspicious even before I saw it. Even today, I am not sure of its authenticity.

And then there was the pomegranate.** I became

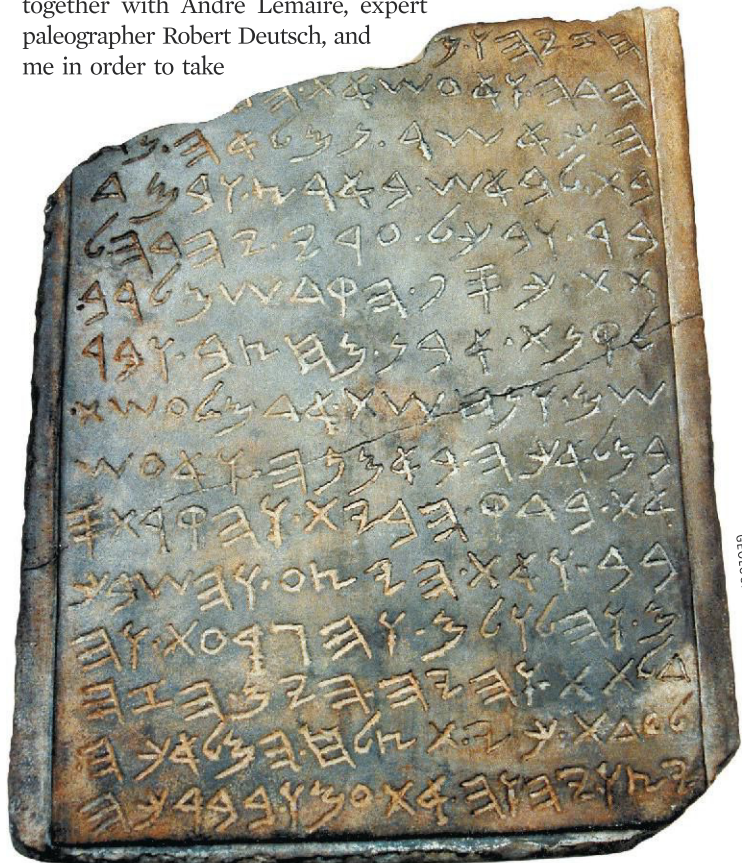
*André Lemaire, "Burial Box of James the Brother of Jesus," **BAR**, November/December 2002.

See Hershel Shanks, "Ivory Pomegranate: Under the Microscope at the Israel Museum," **BAR, March/April 2016; Hershel Shanks, First Person: "A Scepter from the Temple?" **BAR**, May/June 2016.

IS THE TABLET A FORGERY? The Jehoash Tablet bears a 15-line inscription attributed to King Jehoash and, if authentic, would be the only known royal Israelite inscription. Since its discovery, scholars and laypeople alike have questioned its genuineness. **BAR** founder Hershel Shanks has long defended the authenticity of the tablet, as well as that of the James Ossuary and ivory pomegranate.

involved in this investigation only at the last stages when Hershel asked me to examine it at the Israel Museum, which I did. The object is very small (1.5 in tall), and I examined it through the microscope. Since it is broken on one side—presumably in antiquity—the inscription is damaged, and some of the letters are missing. Certain strokes of other letters are missing, too. I was uncertain about the missing lower part of the letter *taw*, the form of which originally resembled the letter "X." The debate is whether the letter's remaining upper strokes reach into the ancient break. If they do not reach into the break, this could indicate that the letter was made after the break occurred, which could prove that the inscription was forged.

I could not see the part of the stroke that should have been cut by the break and told Hershel that I could not confirm the authenticity of the object. Since André Lemaire showed in his article the photo of the part of the stroke that reached the break, Hershel was not satisfied with my answer. Sometime later he arranged a meeting at the Israel Museum with brothers Bruce and Kenneth Zuckerman and Marilyn Lundberg of the West Semitic Research Project at the University of Southern California, together with André Lemaire, expert paleographer Robert Deutsch, and me in order to take



GEOLOGICAL SURVEY OF ISRAEL



SMALL BUT MEANINGFUL. Measuring only 1.5 inches high, the ivory pomegranate (left) bears a larger-than-life inscription, which reads “(Belonging) to the temple of [Yahwe]h, holy to the priests.” An Israel Antiquities Authority committee declared the pomegranate a forgery, despite having been previously authenticated by several leading experts. If authentic, this may be the only surviving relic from Solomon’s Temple. Right, paleographers Ada Yardeni and André Lemaire examine an enlarged image of the ivory pomegranate at the Israel Museum in 2015.

new photographs of the pomegranate and examine it again under the microscope. I was skeptical, but agreed to look at it again. It turned out that at my first examination, I missed a certain angle where one can clearly see the stroke reaching the direction at which I should look, I could see that I had been wrong before. I told Hershel that I had no claims left for refuting the authenticity of the pomegranate.

These stories show how cautious and persistent Hershel is in solving problems concerning the authenticity of unprovenanced antiquities.

In his exciting book *Freeing the Dead Sea Scrolls*, Hershel describes in detail the course of events that led to the publication of the Dead Sea Scrolls, most of which were discovered by chance or illegally reached the antiquities market and, in fact, belong to the vast amount of material called unprovenanced antiquities.

I think that anybody who is interested in the history of the Biblical lands, of the religions that

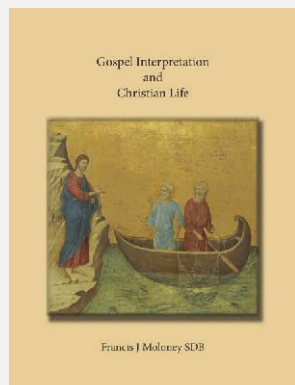
developed in it, and of the neighboring regions understands the importance of discovering and publishing ancient objects, whether inscribed or not, for a better understanding of our past. Unprovenanced antiquities should be carefully examined, and if there is no obvious reason to reject them as forgeries, they should be published by scholars—the same as those found in controlled excavations. We can hope for more authorized excavations, but it would be ridiculous to ignore the existence of treasures that can enrich our knowledge—or to put back into caves or bury in the earth these important finds—just because they came from the antiquities market.

Dear Hershel, I am sorry to hear of your decision to retire from editing **BAR**, and I wish you would continue your sacred work for many more years. However, I hope that, if you can, you will remain active as usual—doing things you like and believe in—and will continue to bring much happiness to all your admirers. 📖

Gospel Interpretation and Christian Life

The voice of Francis J Moloney, SDB, has been heard in New Testament studies for many decades. Internationally famous for his work on the Gospel of John, this volume gathers studies that demonstrate the breadth and richness of his interests, beyond that well-established expertise. The first part of the book is dedicated to Gospel studies, with the majority of essays focussing upon the Gospel of Mark. They reflect his long interest and his major commentary on that Gospel (2012). Studies on Matthew, Luke and John complete these reflections.

One of Professor Moloney's abiding concerns, however, is the role of biblical interpretation in the Christian Church. The second part of the books reflects upon what he calls 'the restless relationship' that exists between the Magisterium and the critical interpretation of Scripture. That relationship is then tested by a series of studies that raise such questions as Vatican II, the Encyclical on the environment (*Laudato Si'*), divorce and remarriage, and the possibility of a Gospel according to Judas. The book closes with two optimistic essays on Christian hope in a secular world, and the role of the Word of God in today's challenging world.



Francis Moloney's standing among the top half-dozen authorities on the Fourth Gospel is recognized on an international scale. Along with studies in that area, this collection, displays a matching competence and authority on the Gospel of Mark, as well as a long-standing passion to relate the fruits of biblical research to Christian living and pastoral practice, especially in connection with the availability of the Eucharist. It is a great service to biblical studies, theology, and life in the Church to have these fruits of prolific and widely dispersed publication so conveniently gathered together as a coherent whole. Brendan Byrne, SJ, Professor Emeritus of New Testament, University of Divinity (Melbourne).

This book is a gift! A collection in one volume of many essays published by Professor Frank Moloney across a wide range of edited books and Journals, some of which may not be readily accessible. It covers the range of his publishing from 1982–2017, a treasury of thirty-five years. Many would know Moloney's prodigious work in the Fourth Gospel, and may be surprised to see the breadth of his writings on Mark and his engagement as a biblical theologian with contentious issues within the Catholic Church. Through all these essays we glimpse a man who has committed himself to the Scriptures and to how they can enrich the life of the Christian community. Moloney comes through these pages as Theologian, Priest and above all, as Pastor Mary Coloe PBVM, Associate Professor of New Testament University of Divinity (Melbourne).

Francis J Moloney, SDB, AM, FAHA, was born in Melbourne in 1940, and joined the Salesians of Don Bosco in 1959. He was ordained a Priest in 1970. An alumnus of Melbourne University, the Salesian Pontifical University (STL: 1970), the Pontifical Biblical Institute (SSL: 1972), and the University of Oxford (DPhil: 1976), he has honorary doctorates from St Mary University and Seminary, Baltimore (STD: 2005), and Australian Catholic University (DUniv: 2011). He was a member of the International Theological Commission to the Holy See (1984–2002), and is a member of the Order of Australia, and a Fellow of the Australian Academy of the Humanities. He is widely published (over 50 books and 100 journal articles). He has held major academic positions at Catholic Theological College (Melbourne), the Salesian Pontifical University (Rome), Australian Catholic University, and the Catholic University of America (Washington, DC). From 2006–2011 he was the Provincial Superior of the Salesians of Don Bosco in Australia and the Pacific. After five years as the Director of the Centre for Biblical and Early Christian Literature at Australian Catholic University, he is now a Senior Professorial Fellow at Catholic Theological College, in the University of Divinity, Melbourne.

Genesis Beyond Sources

Genesis Beyond Sources is a radical and groundbreaking book with a new approach to understanding the book of Genesis and the Pentateuch. It has two components. The first touches the whole of Genesis and affects much of biblical narrative text. The second is more scattered and comprises the major observations stemming from close work on Genesis and broader study of parts of the Pentateuch.

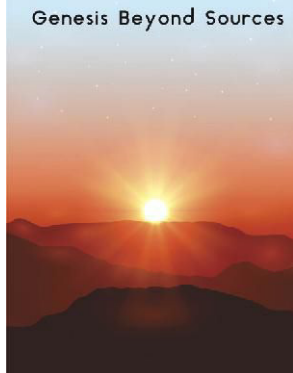
About the Author: Antony F Campbell, SJ, is a Jesuit priest. He has described himself as 'a New Zealander by birth, an Australian Jesuit by choice, and a lover of the Older Testament by passion.' He entered the Jesuit Order in 1953 and after early studies at Loyola College, Watsonia in Melbourne and a year at St Aloysius' College, Milson's Point in Sydney, he studied for a BA (Hons) in Greek and Hebrew and for an MA in biblical archaeology (the Chalcolithic period), both at the University of Melbourne. He was sent for theological studies to Lyon-Fourvière,

France, and then for scriptural studies to the Pontifical Biblical Institute in Rome, Italy—a European base allowing him substantial time in London, Israel, and Munich. On the way home, his doctoral studies were at the then Claremont Graduate School in California.

He was stationed at Jesuit Theological College from early 1974 until the end of 2009, his activities involving administration, teaching, and research and writing.

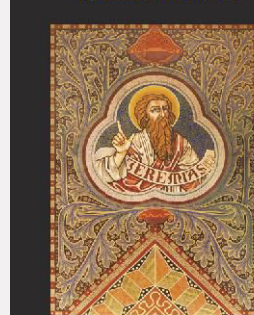
With ripening age and his retirement from JTC, he notes that there is still some writing awaiting completion; more important, there are walks for the taking, TV for relaxing, armchairs for sitting, life for living, friends to delight in, God to commune with—and nature, reading, and music to enjoy.

Genesis Beyond Sources



Discerning the Dynamics of Jeremiah 1-25

Discerning the Dynamics of Jeremiah 1-25 (D6)



The book of Jeremiah contains a rich mix of prophecies in poetic form and in prose form, as well as prose narrative. Questions that have long preoccupied readers is how the book was assembled and for what purpose. If many hands were involved, is the final product a loose collection or is there some overall purpose and meaning in it? Consideration of these questions are complicated by the fact that the Hebrew (Masoretic Text or MT) and Greek (Septuagint or LXX) versions differ not only in length but in arrangement. The focus of this study is chapters 1–25 of the MT version, commonly regarded as comprising the first half of the book.

By paying attention to what is called the

'Dynamics of the Text', namely how individual passages relate to their immediate and wider contexts, a new understanding of these chapters emerges. The reader is able to discern how effectively they portray the dramatic unfolding of Jeremiahs' prophetic vocation, and how his relationships with God and God's people form an integral part of the book's presentation of the Word of God.

Mark A O'Brien OP is currently Associate Professor of Biblical Studies in the University of Divinity, Melbourne, and teaches at two of its campuses; Catholic Theological College (CTC) and Yarra Theological Union (YTU). He is a member of the Dominican Order (Order of Preachers) and completed a License in Biblical Studies (LSS) at the Pontifical Biblical Institute in Rome (1976), and a Doctor of Theology (DTheol) at the University of Divinity (1987). He has also lectured in the Catholic Institute of Sydney (CIS), a member of the Sydney College of Divinity, Blackfriars Hall, Oxford University, and the National Catholic Institute of Theology (NCIT) in Karachi, Pakistan. His most recent book is *Restoring the Right Relationship: The Bible on Divine Righteousness*. Adelaide: ATF Press, 2014.



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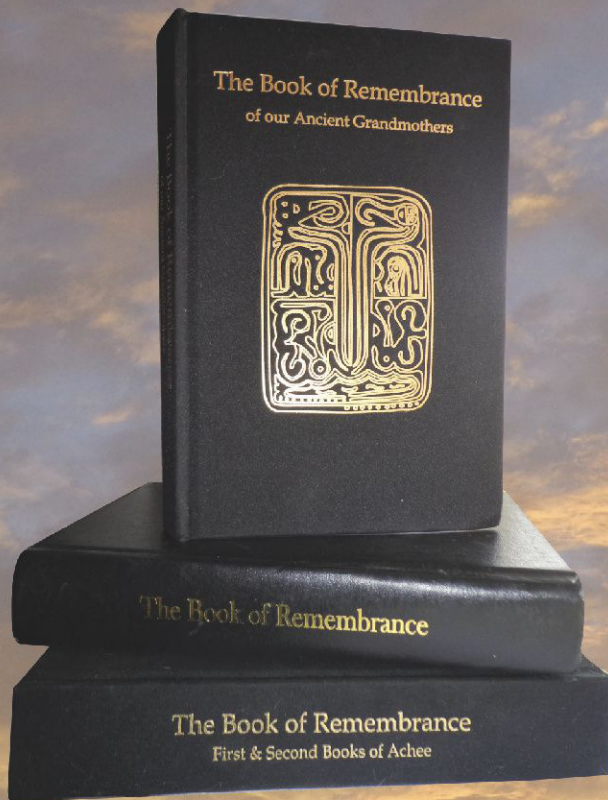
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Then those who revere the Lord spoke with each other,
and the Lord took notice and heard,
and a Book of Remembrance was written before Him,
for those who revere the Lord, even those who esteem His Name.

“So they shall be Mine,”
—says the Lord of hosts—
“in the day I make My own special possession.”

Malachi 3:16-17 (TLV)

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Announcing the newest release from the present day Essene Community The Brotherhood of Christ Church, the third volume of a four volume set of *The Book of Remembrance*. This volume, *The Book of Remembrance of our Anicent Grandmothers*, covers the first ten generations from our first parents in Eden down to Noah and The Flood. Specifically highlighted are the contributions of seven holy women to the social and religious development of the human family.

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~from the Preface

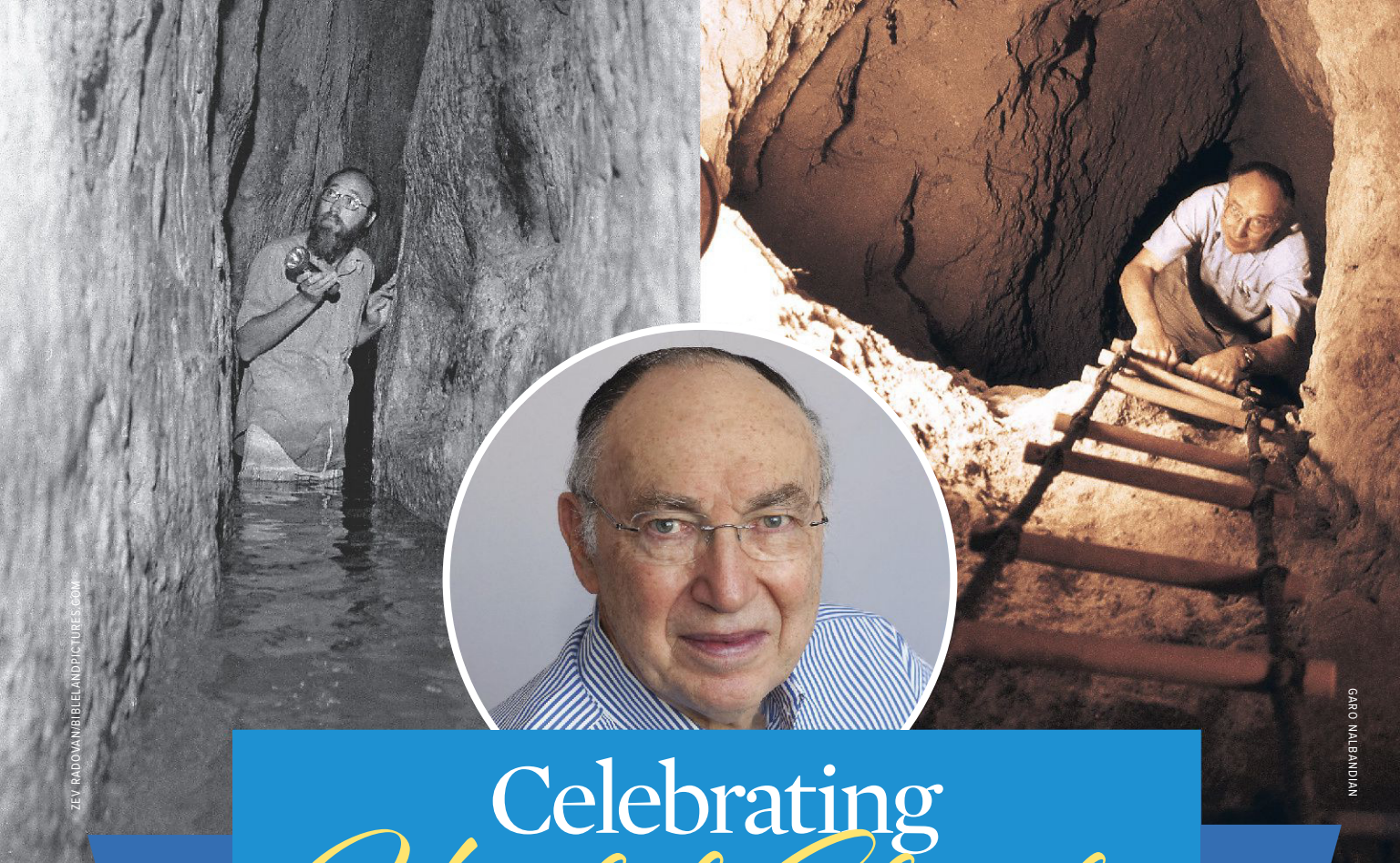
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GARY MALBANDIAN

Celebrating *Hershel Shanks*

An Archaeological Legacy

A TYPICAL ACADEMIC FESTSCHRIFT ASSEMBLES ARTICLES from a handful of scholars and publishes them in honor of the intellectual being celebrated. Because **BAR** is a magazine and not a 400-page edited volume, and because there were so many wanting to contribute, we decided to allow a number of individuals to offer their reflections, congratulations, and a few fun stories as a way of saying thank you to Hershel for his 43 years of service as Editor of **BAR**. Contributors include archaeologists, Bible scholars, longtime BAS employees (both past and present), as well as designers, photographers, and a number of others who knew Hershel, worked with him, and wanted to share a brief thought about what Hershel has meant to them and to the field of Biblical archaeology. We couldn't possibly accommodate everyone who wanted to contribute; if we had done so, to roughly paraphrase John 21:25, "the whole world would not have room for the size of the special issue that would be published." It is our hope that each of these reflections will give our readers a glimpse into Hershel's life, career, and relationships with the people who made **BAR** so successful. So please enjoy these reflections from some of Hershel's closest friends, and may their collective words become an inspirational, informational, and entertaining part of Hershel's great legacy.—**B.C.**

A Surprising Success

Joseph Aviram

Israel Exploration Society, President

I first met Hershel 40 years ago, when he came to the Israel Exploration Society office along with Suzanne Singer (a member of his editorial staff), bringing several first issues of *Biblical Archaeology Review*, a humble journal in a small format. This was my first surprise. I did not know Hershel, but he told me that he was a lawyer in Washington, D.C., and that he had founded the Biblical Archaeology Society and dedicated himself to the editing of **BAR**.

The truth is that I did not believe that it would be a successful endeavor. I am pleased to report that I was wrong. After a short while, **BAR**, despite its humble beginnings, turned into a large and impressive magazine chock-full of information about the archaeological activities taking place in Israel and its environs and with an abundance of excellent color photographs. From what I heard, its distribution expanded and reached hundreds of thousands of subscribers worldwide. I was very pleased to learn that our archaeological enterprises had gained such a wide and diverse audience.

Within a short while, Hershel and I had become fast friends. Hershel came to Israel several times a year, and his first visit was always to the Israel Exploration Society. As Director of the Society, I looked forward to these visits, in which we exchanged information about what was going on in the field of Biblical archaeology. We also met every year at the annual meetings of the American Schools of Oriental Research (ASOR) and Society of Biblical Literature (SBL) in the U.S. **BAR** became the primary forum for publication of our archaeological endeavors. Hershel met with excavators in Israel, visited archaeological digs, and heard all the news firsthand.



Aviram (far left) and Yigal Yadin (right) by the Merneptah Stela.

He was an ardent supporter of the international archaeological congresses that we conducted in Israel; he helped us with their financing, and, furthermore, he attracted many participants. He wanted us to continue these congresses and was prepared to continue his support. Regrettably, we were unable to do so, despite our good intentions.

Every year—and sometimes several times a year—Hershel would show up at my office, and we would talk about all the issues that at times led to heated controversy among archaeologists. I was surprised when, several months ago, I received a letter from him informing me that he was 86 years old and had decided to retire from the editing of **BAR** upon reaching the age of 87. Thus he would edit only four more issues.* This was an utter shock to me because **BAR** without Hershel is inconceivable.

I have no doubt that many will be

*Hershel's last issue as Editor of **BAR** was the November/December 2017 issue.

sorry to hear of Hershel's decision to retire, for they have been eagerly awaiting the magazine and his foreword for the past 40 years. I hope that he has found a suitable editor to replace him, and that he will continue to be active behind the scenes. I trust that the readers of this special issue will find it rich, diverse, and interesting, and that it will give them a comprehensive picture of the Hershel I have had the privilege of getting to know.

Hershel was an ardent advocate of our publications and, most notably, the monumental publication of the *New Encyclopedia of Archaeological Excavations in the Holy Land* (NEAEHL). He exhorted us to publish the fifth volume, which would update the encyclopedia and provide information about all the excavations. He found

donors for this purpose and was a full partner in the expenses. This endeavor was a very successful one, which gained wide distribution. In addition to the encyclopedia, we are joint partners in the publication of a popular series on excavations in Israel. To date, five books have appeared in this series, recounting the story of the excavations at Masada, the City of David, Hazor, Lachish, and Megiddo, in both Hebrew and in English.

Over the years, he never refused my requests for financing. Whenever I would turn to him with a request, he would respond, "How can I say no to Joseph Aviram?" and would always come through with donors or else would provide the funds himself in the name of the Biblical Archaeology Society.

On the occasion of my 100th birthday, he, along with Sue Laden, Publisher of the Biblical Archaeology Society, sent a generous gift to be earmarked for various endeavors of the Israel Exploration

Society at my discretion. This was a complete surprise and a mark of our long-lasting friendship. I will put this gift to good use in a befitting manner that will honor us all.

I promised to congratulate Hershel on his 90th birthday, but I feel that my greetings should be moved up to celebrate the occasion of the publication of this special festschrift issue. All that remains for me is to wish Hershel good health and a long and prosperous life. Who knows: Perhaps he will follow in my footsteps and enjoy a celebration of his centennial.

I congratulate you, Hershel. May you enjoy many more years of activity and continue to visit us, even without the “official business” of **BAR**.

Partners in Adventure

Suzanne F. Singer

Biblical Archaeology Review, Contributing Editor

My Hershel story begins with his “Dear Everyone” letters arriving in our mailbox during the year he lived in Jerusalem (1972–73) with his wife Judith and two young daughters, Elizabeth and Julia. Hershel wrote about their archaeological explorations. And when in August 1973 my husband, Max, and I and our four young sons arrived in Jerusalem just before the Shanks’s departure, we

stepped into Hershel’s footsteps. Our year extended to four, and during that time Hershel launched **BAR** and asked me to be his Jerusalem Correspondent. Oh, what a pleasure! Armed with no experience but my masthead position for this new magazine, I could rightfully claim my need to visit archaeologists at their sites.

An early opportunity occurred in Jerusalem’s Jewish Quarter, where Professor Nahman Avigad uncovered arrowheads at the base of an Israelite stone defensive tower. The arrowheads were dramatic evidence from the Babylonian siege of Jerusalem that destroyed the First Temple. Avigad was mystified and suspicious of my association with *Biblical Archaeology Review*, an unknown magazine. He refused to let me photograph the tower and the arrowheads. That led soon after to Hershel’s trademark: urging scholars to let the public know about their discoveries without waiting for publication in a scholarly journal.

Hershel angered some scholars because of his convictions, but he never became angry at them. He would oppose them, defending the public’s right to know, and at the same time reach out in friendship. And eventually, almost everyone he criticized, most famously those holding tight to the Dead Sea Scrolls, came to respect his unrelenting and, ultimately, successful campaign.

Each year Hershel traveled to Israel claiming doubt about how he would fill his days. Then he would begin phoning, the first always to Joseph Aviram at the Israel Exploration Society. As he heard about discoveries and about who was in the field, his days would

fill with climbing around excavations, seeing friends at the École Biblique, and checking in with the directors of the Israel Museum and the Bible Lands Museum. Friday night was Shabbat dinner at my home with archaeologists.

Insatiably curious, Hershel was relentlessly searching for **BAR** articles. To the common question “How many pages?” Hershel would always answer, “Write what you need to say and then stop.” With facts in hand, he could prune, clarify, and ask for additions with the skill of a masterful editor. The outcome would be enticing and factual without being ponderous, embellished with photos, plans, and art.

Hershel created **BAR** as a hobby that became his life. Thank you, Hershel, for the opportunity to constantly learn and to aim high for every article **BAR** published, and for enriching the life I now live in Israel with all our family.

Larger Than Life

Eric H. Cline

The George Washington University

I have never lived, professionally speaking, in a world without Hershel Shanks and *Biblical Archaeology Review*. He began the magazine in 1975, when I was still in high school. I don’t remember when I first began subscribing, to be honest, but by the time I got to graduate school in the early ’80s, it was *de rigueur* to read it, albeit sometimes surreptitiously hidden inside the *Philadelphia Inquirer*, while the *Bulletin of the American Schools of Oriental Research* (BASOR) and the *American Journal of Archaeology* (AJA) lay more obviously out on my desk. I still remember breathlessly reading his gossipy reports on the annual ASOR meetings, with his take on the participants and their papers, both good and—even more fun and juicy—bad, with headlines like “Dever Stars at Lackluster Annual Meeting.”** I have since sometimes found myself on the receiving end of his “zings,” and even a First Person

Hershel Shanks, “Dever Stars at Lackluster Annual Meeting,” **BAR, March/April 1989.

Hershel Shanks and Suzanne F. Singer



SUZANNE F. SINGER



Hershel Shanks and Eric H. Cline

archaeologists, scholars, and other people who were in attendance, there was one—and only one—person whom she wanted to meet, and that was Hershel.

No Taboos

Seymour Gitin

W.F. Albright Institute of Archaeological Research, Jerusalem, Dorot Director and Professor of Archaeology Emeritus

I first met Hershel in the early 1970s—shortly after the publication of his monograph *The City of David: A Guide to Biblical Jerusalem*—in the courtyard of the W.F. Albright Institute of Archaeological Research in Jerusalem. I was visiting Bill and Norma Dever, and our discussion centered on Hershel's monograph. Bill suggested that since the *Guide* was so well written and made the archaeology of Jerusalem so appealing to a lay audience, Hershel should publish his own journal on Biblical archaeology. And so it was.

Hershel subsequently decided that in order to experience archaeology

firsthand, he would volunteer at the Gezer excavations, where I was a staff member. I recall Hershel's enthusiasm upon arrival—and his considerably less enthusiasm upon departure: "One day of digging was more than enough for me!"

Despite his lack of authentic excavation experience, Hershel has made a major contribution to the study of ancient Near Eastern archaeology, especially to the archaeology of ancient Israel and its neighbors. His aggressive iconoclastic approach, reflected in *Biblical Archaeology Review*, has stimulated unparalleled popular interest in archaeology and created a different kind of dialogue among academics, in which no subject was taboo and which often advanced the discussion on critical issues. This is not to say that Hershel's approach was always "on the side of the angels." Many of us who contributed articles to **BAR** had to suffer his arbitrary editing and sometimes insulting comments, although I for one always received a typed letter of apology after the fact. In one case, however, the potential damage was so egregious that Hershel even took the time to send me a handwritten letter.

Hershel's visits to the Albright were always great fun and often sparked animated discussions. Truth be told, however, as he has gotten older, his main reason for coming to the Albright was to use the new "facilities" located off the courtyard portico. To ensure his unhindered access, Hershel was awarded a golden key, which we pray he will be using *ad me'ah ve'esrim* ("to a hundred and twenty").

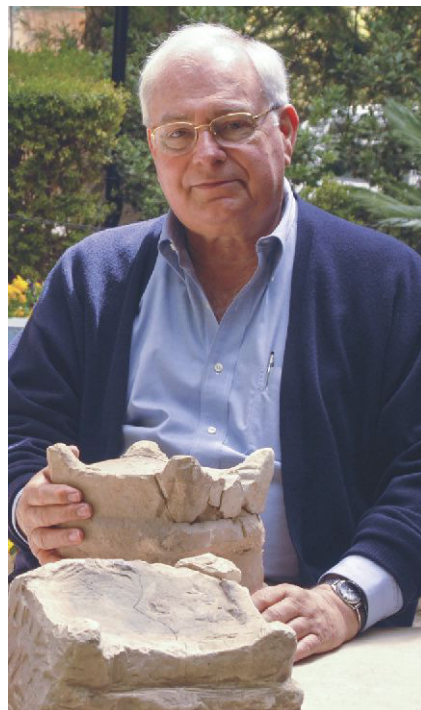
Born in Our Living Room

Eric and Carol Meyers

Duke University, Professors Emeriti

We have told this story before, but it bears repeating on this special occasion celebrating Hershel's long tenure at the helm of *Biblical Archaeology Review*. Our friendship with Hershel, which goes back to the early 1970s, predates the birth of **BAR**. And in some small way, we like to think, we had a role

column or two, but my life, and career in Biblical archaeology, would have been far less interesting without Hershel in the mix. It is also a testament to Hershel that he has a gift—a journalist's eye, as it were—of spotting hidden nuggets within the world of arcane academic scholarship. Sifting through jargon-laden and stilted writing in scholastic journals, he winnowed wheat from chaff and brought topics, ideas, and new discoveries to a much larger audience of interested readers. Suggesting, cajoling, and occasionally even heavily reworking manuscripts by and from some of the most distinguished archaeologists and others working in the Middle East, Hershel brought the world of Biblical archaeology to life for thousands of subscribers each issue, not to mention their extended families and friends. He was, is, and shall remain larger than life, an outsized personality with an outsized—he would say an outsider's—impact on the field, which is summed up in this single concluding example. I still remember vividly when we were in San Antonio for the ASOR meetings in 2004; my wife's grandmother came with us. Of all the famous



Seymour Gitin with altars from Tel Migne.



ROBERT SUGAR

Eric Meyers, Carol Meyers, and Hershel Shanks

in the launch of this important journal. Hershel and his family were visiting us in our Durham, North Carolina, home, and he was describing his vision of a new publication that would connect the general public with the many archaeological discoveries that were relevant to the Bible. He told us that he would call this publication a “newsletter” about archaeology and the Bible. We vigorously objected. That word seemed to denote a much more limited report than he envisioned. Our suggestion—Carol’s, actually—was that it be called a “review”: *Biblical Archaeology Review*. That title would not only better represent his project, but it would also provide an acronym—**BAR**—that would reflect his day job as an attorney at that time. Thus **BAR**—or at least its name—was born on our living room couch, and it has grown and prospered ever since.

Hershel’s editorship of **BAR** all these years has been good for Biblical studies and good for archaeology. It is hard to imagine an annual ASOR meeting without Hershel sitting in the first row, getting ready to ask the first question on a

controversial topic. It is hard to imagine not having Hershel write an editorial (“First Person”) on a subject about which scholars have diverse opinions. His role in highlighting the creases and divides among scholars has enlivened the field and attracted the attention of scholars as well as the general public. Noteworthy in this respect is the so-called maximalist-minimalist debate, which still has no consensus; it would hardly have been so well known and influential without the provocation and stimulation of Hershel and **BAR**. We hope that the new materials that emerge from excavations and are featured in **BAR** articles will keep the discussion going for years to come, enlightening us all in the process.

So we salute Hershel on this milestone and recall with amazement and wonder all that has happened since that day many years ago when **BAR** was named in our living room. We offer thanks to Hershel for being the provocateur we all need and for his willingness to endure the criticism he elicits along with many accolades, and we

wish him the best in his new role as Editor Emeritus at **BAR**.

An Editor’s Editor

John F. Kutsko

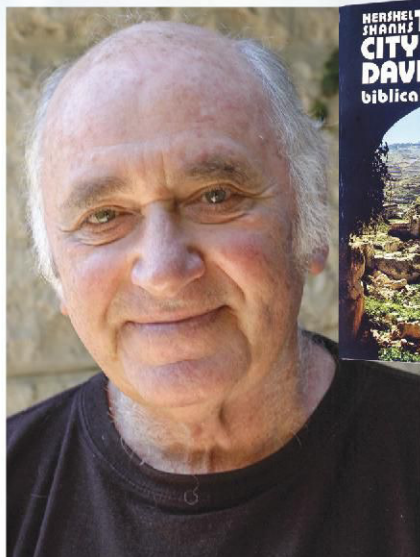
Society of Biblical Literature, Executive Director

In the field of Biblical studies and Syro-Palestinian archaeology, Hershel Shanks is in a class by himself. He is a legal mind, an intellectual, an entrepreneur, and a scholar. His vision for the Biblical Archaeology Society required passion, commitment, and a dash—a large dash—of chutzpah. Say what scholars may, it is a mark of distinction to be published, or to be published about, in the pages of **BAR**. When I was a graduate student, David Noel Freedman cited in *Bible Review* an observation I had made in a seminar class.* While just an endnote, I felt like I had made the cover of *Rolling Stone*. I first met Hershel in 2010, and he exceeded my expectations: a gentleman, if not always gentle, a scholar without a Ph.D., and an editor’s editor. I prepare for conversations with him like a witness before a cross-examination. Hershel reflects the passion and purpose often drained from academics and the academy. In his ninth decade, Hershel remains hard to keep up with, but he wants us to try.

*David Noel Freedman, “Is It Possible to Understand the Book of Job?” *Bible Review*, April 1988.



John F. Kutsko



Shooting for Hershel

Zev Radovan

Bible Land Pictures

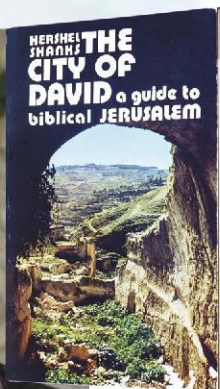
In the '70s, I was a young photographer starting my way in archaeological photography. I was working at the Israel Museum when somebody told me that an American was looking for a photographer to do a job for him. I called the American at his hotel; his name was Hershel, and he was visiting Israel with his young family. We arranged a meeting, and he told me that he was very impressed by his trip to the City of David and would like to publish something about it. He needed some pictures and asked if I would be ready to accompany him to the site for one day and do the job.

When asked how much I would charge, I said 90 lirot (about \$50, a really small sum since I wanted and needed the job). "No, that is too expensive," said Hershel (as expected). We haggled a bit; I went down to 70. Still too much. "I will let you know," he said.

By pure chance, we met that evening in a restaurant. "Well, what about it?" I asked (being ready to reduce to 60).

"OK, then 70, let's do it," said Hershel.

We arranged a day to tour the City of David. That was many years after Kathleen Kenyon excavated there and many years before Yigal Shiloh started his excavation. It was a particularly hot day,



Zev Radovan

and the place was nothing but a dusty hill with a few stones scattered around, the Pool of Siloam, and Hezekiah's Tunnel, through which Hershel dragged me with water reaching to my ... Anyway we were both very excited and happy about the project.

A few months after this, in 1973, I received the book *The City of David: A Guide to Biblical Jerusalem* with a nice dedication by Hershel. The book received a very good review by the usually critical archaeologists and everybody else. This was Hershel's first go at archaeology; **BAR** came later. And the rest is history.

Reaching the Masses

Jodi Magness

University of North Carolina at Chapel Hill

I am grateful for the opportunity to honor Hershel by highlighting two of his great contributions to the field of Biblical archaeology. First, through **BAR**,



Jodi Magness at Huqoq.

the Bible and Archaeology Fest, and other publications and events, Hershel has brought Biblical archaeology to the masses—reaching far beyond academic circles. This is important because public outreach and education are vital to the future of archaeology. Second, by using **BAR** as a bully pulpit in the 1980s, Hershel helped bring to an end the delayed publication of the Dead Sea Scrolls, a process that ultimately made the scrolls accessible to the wider scholarly community and the public.

Unwavering and Obstreperous

William G. Dever

University of Arizona, Professor Emeritus

I'm one of the few people who can say they knew Hershel Shanks and **BAR** before they both became famous. In 1972, when I was Director of the W.F. Albright Institute of Archaeological Research in Jerusalem, I answered a knock on the door of the Director's residence, and a man introduced himself, saying, "I'm Hershel Shanks."

I replied, "I'm William Dever." So what? Perhaps Hershel thought that I should recognize the name. After all, he had published in magazines like *Commentary*. And, besides being an attorney in a prominent law firm, he had published a well-regarded biography of Judge Learned Hand.*

I invited Hershel in, and he told me that he was on a year's sabbatical in Jerusalem. He had already written an account of ongoing archaeological discoveries in Jerusalem. He further informed me that he was going to launch a popular magazine to report on new discoveries that would illuminate the Bible and attract the attention of a large audience in the United States. I remember telling Hershel that no amateur could possibly understand and interpret the then-burgeoning and complex archaeological research in Israel in any sensible way. Boy, was I wrong!

Hershel's family and ours got

*Hershel Shanks, *The Art and Craft of Judging the Decisions of Judge Learned Hand* (New York: Macmillan, 1968).

COURTESY OF STEVEN ORTIZ



William G. Dever at Gezer.

acquainted, socialized, and toured some that year. I recall seeing the first, modest issue of **BAR** later. I disliked Hershel's penchant for controversy (somewhat refined in due time). Nevertheless, I did serve on his Editorial Board off and on, resigning several times when we differed on various issues or when I thought he was using my name to stir the pot. (One article by Hershel was titled "Dever's 'Sermon on the Mound.'")**

Hershel and I have argued a lot over the past 40-odd years. In retrospect, we both must have enjoyed it, and we came to respect each other for our differing but significant contributions to the enterprise that we both loved so much. What's not to like? Israel, the Bible, and archaeology!

One could point to Hershel's use of the growing **BAR** platform to promote various causes, such as the need to publish the Dead Sea Scrolls. His tactic was always to overdramatize the topic and try to marshal public attention to pressure scholars (which usually worked). Then he would turn to a new, perhaps even more sensational issue. I recall saying once, "Hershel, get into epistemology. That's the next big thing."

Without blinking an eye, he replied, "Ok, but what'll I use for illustrations?" Hershel has always had a great sense of humor, an appreciation for words, for

****BAR**, March/April 1987.

pictures, and for the public's thirst for news and novelty.

Much more important than Hershel's numerous individual campaigns was his uncanny understanding of the American public's endless fascination with old-fashioned "Biblical archaeology." And that was at the very time when many of us professionals were trying to separate the two disciplines of archaeology and Biblical studies. Our purpose, of course, was to create a more serious dialogue, to move beyond the old amateur and sterile monologue. In time, we professionals accomplished our agenda, at least in part. But Hershel also

accomplished his agenda. And he did it brilliantly, popularizing our complex excavations and esoteric research for a mass audience that we scholars could never have reached. Unfortunately, many professionals don't even try to do that. Simply put, Hershel and **BAR** have mainstreamed what is variously called "Biblical," "Syro-Palestinian," or now often "Levantine" archaeology. That must be recognized as a unique and invaluable achievement. And all along, it was Hershel's unwavering and sometimes obstreperous vision.

It is hard to imagine our two disciplines as they matured, or our enhanced understanding of the Bible, without the profound effect that **BAR** has had under Hershel Shanks's editorship. And I cannot imagine a successor who will put his unique stamp on the magazine as Hershel did. All I can say, as a colleague Hershel's age, is, "Until a hundred and twenty!"

Best of Its Kind

David Ussishkin

Tel Aviv University, Professor Emeritus

I have known my good friend Hershel for 45 years—and perhaps more. We first met in Jerusalem, where as a young lawyer interested in the Bible and archaeology, Hershel spent a sabbatical



THE LACHISH EXCAVATION

David Ussishkin at Lachish.

leave. I have been a loyal and proud member of **BAR**'s Editorial Advisory Board since issue No. 1 of Vol. 1.

Again and again through the years, I have marveled at Hershel's achievements as **BAR**'s Editor. He turned a small newsletter into an established and famous magazine, the best of its kind. Significantly, it has reached large numbers of people who were never before interested in archaeology and the Bible and has turned them into enthusiastic readers, many even participating in archaeological excavations. Hershel's energy, initiative, and gift of writing are remarkable. Though trained as a lawyer, Hershel has undoubtedly understood the discipline of Biblical archaeology and its needs and contributed to its development more than many professional archaeologists.

The following story symbolizes the success of Hershel's lifework: In 1990, I gave a lecture on my excavations at a small university in the Midwest. The president of the university was the chairperson; he raised in his hand an issue of **BAR** and introduced me with the following words: "Our lecturer tonight is such an important person that he even writes articles in **BAR**!"

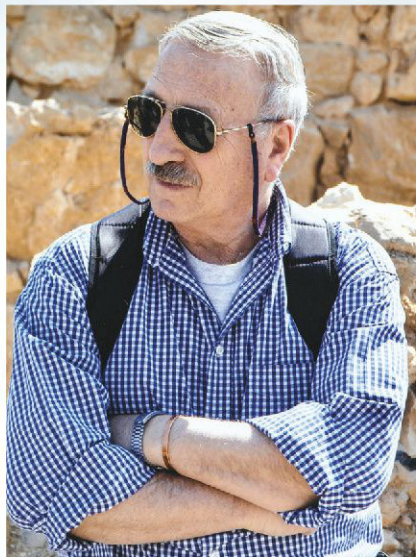
I am sending my very best wishes to Hershel on his retirement, wishing him many years of continued and pleasurable activity.

My Old Neighbor

Amnon Ben-Tor

The Hebrew University of Jerusalem

I met Hershel in the early '70s when he came to Jerusalem on what may have been a kind of sabbatical. It so happened that he rented an apartment in the same building where my family and I resided. What a coincidence! It did not take long for our common interest in archaeology to bring us together. It has thus been more than 45(!) years that we have known each other, keeping more or less in constant contact. In addition to his annual visits to Israel and mine to the United States, we usually meet on the web, or—mainly when I am asked



Amnon Ben-Tor

to contribute an article—on the phone.

Since the word "Bible" is a key word in Hershel's world, his interest is focused mainly on the First and Second Temple periods, which makes us both "Biblical archaeologists," yet with different roles within the field.

Hershel does not easily give up in an argument, nor do I, and we have had quite a few of those. So our discussions (do I need to mention the inscribed ivory pomegranate or the so-called James Ossuary?) occasionally become quite "heated." Yet we have never gone too far, and I know that we are still friends.

In **BAR** Hershel did a tremendous service to archaeology, bringing the "word" to a very large and diverse public. One can only hope that after he officially "quits," thinking that he has finally contributed enough, he will continue to stick around insofar as archaeology is concerned.

I wish Hershel all the very best and a happy retirement!

P.S. Hershel, it's been quite a while since you last visited the one and only site

of Hazor! Now that you will have a lot of free time, I hope to see you there soon!

Contagious Enthusiasm

Bonnie Mullin

Biblical Archaeology Review,
former Administrative Editor

After a gratifying career in biological research, I just wanted to do something stimulating that I could leave at the office at the end of the day. Seeking an enriched environment close to home drew me to answer the ad for employment at **BAR**. I'd always loved the Bible, but *archaeology*? History was my least favorite subject, and I definitely wasn't a geography maven.

Sixteen years later, I found myself at the end of what had blossomed into an unexpected second career, thanks to working alongside the most enthusiastic octogenarian I know.

Hershel's energy abounds in whatever he is engaged. Working with him



Hershel Shanks and Bonnie Mullin

is like immersing yourself in a three-ring circus. Even with deadlines and details already bursting the schedule, he was never afraid to drop one more pursuit into the mix. (Oy, even if it meant staff spending an occasional weekend to accomplish it!) Whether sharing **BAR** article ideas from his most recent trip to Israel, raising funds for student archaeological dig scholarships, choosing **BAR** cover possibilities, perusing a stack of books for review, or reading the beloved letters to the editor, he's "all-in" excited. He even makes a big deal over staff-baked homemade goodies. He's passionate about it all. And "Wow!" (his signature exclamation), the roar of his hearty laughter—his enthusiasm is contagious.

Hershel stressed the importance of developing personal relationships. He believed that the phone has much more impact than email and encouraged us to call people, as he did, to make those connections more powerful when we were inquiring about content or following up with world-renowned archaeologists and Biblical scholars.

*Outsider** Hershel Shanks put the spotlight on the arena of Biblical archaeology through **BAR**. With all his controversy, he made it beautiful, educational, thought-provoking, and fun as he drove it to his audience. And he did it fearlessly with enthusiasm and passion.

He unquestionably won over this history-hating skeptic.

Clear and Outspoken

Gabriel Barkay

Bar-Ilan University

Hershel Shanks is a unique phenomenon in the world of archaeology. There were and there are many nonprofessionals who deal with the subject, but none of them has done it on such a high level as Hershel. He became an expert in every facet of the field and expressed his opinion on archaeological matters at a depth of insight that often surpassed many professionals.

*Hershel Shanks, *Freeing the Dead Sea Scrolls: And Other Adventures of an Archaeology Outsider* (New York: Continuum, 2010).

His "love story" with archaeology began when he visited the City of David in Jerusalem and discovered that there was no guidebook to the remains that were visible there in the 1970s. So he sat down and wrote a modest booklet on the site. Since then, Jerusalem has played a central role in his fields of interest. As I myself was (and still very much am) interested in the archaeology of Jerusalem, our paths crossed, and we have been friends.

I have known Hershel since he took his first steps into Biblical archaeol-

where we had long conversations about the archaeology of the city. We often had disagreements, but it was always a pleasure to argue and discuss things with him. I especially remember Hershel's visit to my home in Jerusalem in the early '90s, when he was in the middle of his "world war" on the subject of publishing the Dead Sea Scrolls. I thought that one should honor the rights of scholars who were originally assigned to publish the scrolls. I was proven wrong, and Hershel right; as a result of his struggles, the Dead Sea



THE TEMPLE MOUNT SIFTING PROJECT

Zachi Dvira and Gabriel Barkay at the Temple Mount Sifting Project.

ogy in the '70s. He is very opinionated in every detail of archaeology, and he has managed to penetrate deeply into each of the "hot" topics experts have debated. The first thing I usually read in every issue of **BAR** was his First Person column, in which he expressed his personal and very interesting opinion about everything. Through the years, I have written several articles for **BAR**, and I have been on its Advisory Board since its inception. I had the pleasure of meeting with Hershel many times both in Israel and the U.S. I toured with him around the ancient sites of Jerusalem,

Scrolls were finally fully published.

Hershel showed special interest in the Temple Mount Sifting Project directed by myself and Yitzhak (Zachi) Dvira since 2004. He visited the sifting site and also paid several visits to our lab, in which we process the finds and prepare the final scientific publication. The finds of the Sifting Project were mentioned in **BAR**, and the project was covered in two articles in 2016.**

See Gabriel Barkay and Zachi Dvira, "Relics in Rubble: The Temple Mount Sifting Project," **BAR, November/December 2016; Gabriel Barkay, Zachi Dvira, and Frankie Snyder, "What the Temple Mount Floor Looked Like," **BAR**, November/December 2016.

Hershel's stand on unprovenanced finds—artifacts without proper archaeological context that originate from collections, illicit digs, or the antiquities trade—is entirely different from that of most American scholars. He claims, correctly in my mind, that those finds should be published, though we are both strongly against looting, which, admittedly, is the source of many of these finds. Still, with all due reservations, one can say that the task of the archaeologist is to study and reconstruct the past from the remains of material culture, and it is our obligation to use any material that would be instrumental for that purpose. Not publishing any find that could enhance our knowledge of the past is a betrayal of scholars' obligations.

Hershel is characterized by deep curiosity and by the ability to learn complicated subjects quickly and in depth. He immediately catches the most important elements of archaeological claims and very easily identifies the weaknesses of scholars' arguments. Hershel is known for his clear, outspoken views on subjects debated by the scholarly world. Many scholars did not like the initial criticism, but after some years they would often silently admit he was right. His main achievement is making **BAR** into the most popular and most circulated Biblical archaeology magazine in the world. Many excavation volunteers had their first meeting with the subject through **BAR**'s pages. I even know of people who became professionals in the field of archaeology after they read an issue of **BAR** in their dentist's waiting room.

Above all I cherish Hershel's personal friendship, which I have had the pleasure of enjoying for the past five decades. I wish Hershel many more fruitful years.

World Without **BAR**?

Yosef Garfinkel

The Hebrew University of Jerusalem

The first time I met Hershel is strongly embedded in my memory. It was the last day of Professor Yigael Yadin's excavations at Tell Beth Shean in the early

summer of 1983. I was just starting my M.A. studies at the Institute of Archaeology at the Hebrew University, and it was a great experience to excavate with Yadin, the greatest Israeli archaeologist. Beth Shean in the Jordan Valley is characterized by its extremely hot weather, so Hershel was all sweaty from climbing up the high tell. I remember that he asked Dr. Shulamit Geva, Yadin's senior assistant at the excavation, to write an article for *Biblical Archaeology Review*. Later I asked her what she would write about. She answered that it was not so simple, as **BAR** had a bad reputation, and it was not so good to publish there.

I remember that in these years Professor Hayim Tadmor, the great Assyriologist, mentioned **BAR** as a "yellow press," a term defined as possessing "a style of reporting that emphasizes sensationalism over facts," and one that "presents little or no legitimate well-researched news and instead uses eye-catching headlines to sell more newspapers."

About 14 years later, at the 1997 annual ASOR meeting, the ASOR members voted to change the name of

their semi-popular journal *The Biblical Archaeologist* to *Near Eastern Archaeology*. Some of the people there expressed the concern that Hershel would then change the name of *Biblical Archaeology Review* to *The Biblical Archaeologist*.

From these examples, the readers can see that in the early days of **BAR**, many professional archaeologists and the archaeological establishments were quite unhappy with a new and independent power in the field. Indeed they were right, as one of the main achievements of Hershel was the great crusade he made against the monopoly of a small group of scholars who controlled the unpublished Dead Sea Scrolls. Without Hershel, most of the scrolls would probably remain unpublished today.

Indeed it took Hershel a long time and much hard work to get his way into the archaeological mainstream. From a rather humble start in 1975, **BAR** became the main tool in transmitting archaeological discoveries and interpretations from the academic world to the general public. Today, I can't imagine the world without **BAR**.



Yosef Garfinkel with a building model from Khirbet Qeiyafa.

THE HEBREW UNIVERSITY OF JERUSALEM



Andrew G. Vaughn

We Are All Indebted

Andrew G. Vaughn

American Schools of Oriental Research,
Executive Director

“Here’s to Hershel!” That was my toast at a dinner with the editorial committee for ASOR’s *Ancient Near East Today* e-zine during the 2017 ASOR annual meeting.

Last year’s ASOR annual meeting was the first one that Hershel Shanks had not attended in more than four decades. In light of his absence, I felt that our committee should acknowledge him and his work during the dinner, where we were discussing ways in which ASOR could more effectively reach a public audience. Indeed, Hershel and the Biblical Archaeology Society raised high the banner for public engagement during the ’80s and ’90s, when some scholars were calling for a purely academic approach to Syro-Palestinian archaeology. I wanted to toast Hershel because the type of public engagement made possible by **BAR** has always been important to ASOR, and I thought that it was only appropriate that we recognize and thank him.

I sincerely hope that Hershel will be back with us in Denver at the 2018 annual meeting. I have seen him sitting in the front row of many lectures since I started attending the meetings during my twenties—more than 25 years ago now! He had insightful questions and stimulating observations—even when I

disagreed with him strongly. We have remained friends in spite of academic disagreements about the authenticity of objects from the antiquities market (many of which I am convinced are forgeries and/or unhelpful for our reconstruction of the past). It is with gratitude and appreciation that I congratulate him on his retirement as Editor. His greatest legacy is that **BAR** and the Biblical Archaeology Society will continue to impact the field long after his retirement, and we are all indebted to him for his work.

Calling It Like It Is

Nava Panitz-Cohen

The Hebrew University of Jerusalem

I first encountered **BAR** as a young student of archaeology and right away became a fan. The articles, illustrations, and particular viewpoints on a variety of topics related to Biblical archaeology were a perfect supplement to the intense academic studies I was undertaking at the Hebrew University. My first encounter with Hershel himself was indirect. My professor, Amihai

Mazar, together with John Camp, wrote an article for **BAR** in 2000 about Tel Rehov. When the article came out, the title was different from the original, now being “Will Tel Rehov Save the United Monarchy?”* Cutting to the chase, no beating around the bush, Hershel went to the core of the issue and called it like it is (was)! That, in a nutshell, is who Hershel is in my eyes.

Over the years, I contributed occasionally to **BAR** and, of course, continued to be an avid reader. Three years ago, I saw the headline in **BAR** “What Should We Do with \$25,000?”** Having begun, with Bob Mullins and Naama Yahalom-Mack, excavations at Tel Abel Beth Maacah and being desperately in need of funds, I applied. A while later, I received a phone call—from Hershel. “Nava, we decided to give you \$10,000 donated by Wayne Shepard.” As I sputtered out my shock and sincere gratitude, Hershel cut me off. “But that’s not enough, so I called John Camp and asked him to match the sum.” John, the

***BAR**, March/April 2000.

Hershel Shanks, First Person: “What Should We Do with \$25,000?” **BAR, May/June 2015.



ROBERT MULLINS

Nava Panitz-Cohen at Abel Beth Maacah.

generous and supportive person he is, agreed. Thanks to this generous donation, we were able to conduct our excavation season with grand results.

Scholarly, dedicated, provocative, and a real mensch. That is how I see, and appreciate, Hershel Shanks.

Ad 120!

Making Hershel Happy

Robert Sugar

Auras Design

Almost 40 years ago I started working on **BAR**. As an aspiring graphic designer still in college, I had the best qualification: I was cheap. But I still thought I knew more about magazines than Hershel and his small crew, and maybe I did—but maybe only by a step. I did manage to convince him to let me redesign the magazine, the first of five redesigns we would do over the next few decades. Hershel was then, and has always been, tremendously engaged in what the magazine ought to look like, right down to the spacing of the letters. Even as I built my own firm and reputation, **BAR** has always hewed to Hershel's unique vision, regardless of what I insisted was the "correct" way to do things.

Many of my designers worked on **BAR** over the years, and all of them

Robert Sugar



have found Hershel's confidence in his often-spontaneous decisions both frustrating and a challenge to meet. I have always advised them: **BAR** is his baby, and your job is to make him happy. Try to do that *and* satisfy yourself. My relationship with Hershel has always been built on a deep admiration for his single-minded curiosity in pursuing what interests him and his willingness to make a difference in a field in which he was often a disrupter.

Throughout it all, he has always maintained an almost childlike enthusiasm for the process and the product of each issue of **BAR**, from the initial content presentation meeting, through dummy layouts, until critiquing the printed product. **BAR** was my first client and continues to be my longest. Hershel and I have had our artistic tussles over the years, but I have never doubted the pleasure he takes in our working together, and I'm proud of my contributions trying to "make him happy."

The Archaeological Evangelist

Amy-Jill Levine

Vanderbilt University

It is difficult to say no to Hershel Shanks. Much like Jesus, he has the capacity to say to otherwise busy people, "Come, follow me. I will publish your article after editing it, and your good news will receive wide distribution."

His potential disciples sometimes demur, "I don't do archaeology: the heat, the dust, the waking up early, I might break a nail ..."

And Hershel responds, "Take up your laptop and follow me." And we do.

What makes Hershel's evangelism compelling is that he does not settle for the obvious. Nor does he seek to be provocative simply for the sake of provocation, despite what some "Letters to the Editor" suggest. He promotes the good news of critical Biblical scholarship that speaks not only to what ancient texts meant, but also to what they might mean today for people who look to the Bible for guidance.



Amy-Jill Levine

In 2002, when he was editing *Moment* magazine, Hershel asked me to do a piece on Jesus in his Jewish context. He—not I—titled the article "Jesus Who?" Helped both by the provocative title and by Hershel's judicious editing, the piece was selected for inclusion in Arthur Kurzweil's *Best Jewish Writing 2003*. That one essay convinced me that I could write for the general public, and it made the topic of Jesus kosher for Jews.

To keep the *hechsher* (kosher "seal of approval") for putting "Jews" and "Jesus" in the same sentence in place, in 2012 Hershel invited me to contribute a piece titled "What Jews (and Christians Too) Should Know About the New Testament" for **BAR**.^{*} Also that same year, he published my column "The Many Faces of the Good Samaritan—Most Wrong."^{**}

Hershel Shanks has introduced the New Testament to Jews and corrected the numerous, erroneous anti-Jewish teachings that come from uninformed Biblical study. He has done more than entertain and educate; he has provided the opportunity for Jews and Christians both to recognize our common history and to work against bearing false witness against each other.

^{*}**BAR**, March/April 2012.

^{**}**BAR**, January/February 2012.

A Man for the People

Christopher Rollston

The George Washington University

Hershel Shanks is someone I consider to be a very dear friend. During recent years, he has often written me and suggested that we have lunch at the Cosmos Club, one of the most distinguished social clubs in Washington, D.C., among whose members are some 30 Nobel Prize recipients and some 60 Pulitzer Prize recipients. And among this august membership is the founding editor of *Biblical Archaeology Review*, Hershel Shanks.

Hershel is certainly known to many as the Editor of *BAR*, and rightfully so. But he began his professional life not as an editor, but as a lawyer, trained at Harvard. Even in the practice of law, he was no ordinary lawyer. In fact, he rose to such prominence that he has argued law before the Supreme Court of the United States. However, archaeology was his true passion, so long ago he turned from law to archaeology. And we are all the beneficiaries of this fateful decision.

Of course, Hershel is not a field archaeologist; he is not an epigraphist; he is not a historian; and he is not a scholar of the Bible. But he has constantly kept his finger on the pulse of those fields and on the movers and shakers in those fields. He publishes articles by scholars in the pages of his magazine—articles that he laboriously edits for style. Sometimes *too* laboriously. Indeed, upon receiving Hershel's edits on the first article I wrote for *BAR*, I phoned him and said that the edits were just too much and I preferred not to publish the article. He responded to me and said, "Frank Cross once said the same thing to me." He paused and then continued, "But Frank reconsidered. So give it a couple days, look over it some more, and then let's talk."

I did just that. And the more I thought about the article, the more I liked his edits, and the more I came to recognize that his edits made my article more accessible and more comprehensible to the broader public. Along those lines, I am often struck by Hershel's broad reach. To be sure, the articles in *BAR* are read at universities and colleges throughout North and South America, Europe, Australia, the Middle East, and Africa, but this is certainly only a small part of Hershel's reach. I know this because at the only lumberyard in my small Michigan hometown, a learned lumberman has sometimes bent my ear about articles he has read in *BAR*. And at a Michigan barber-shop near my ancestral home, *BAR* is there among the reading material on

the corner table. This is emblematic of Hershel's ability to reach a broad readership.

In short, Hershel has done a great deal to put Biblical archaeology on the map in homes and businesses throughout this country and beyond. That is not to say that I always *agree* with Hershel, or for that matter that he always agrees with me. We sometimes differ on substantive issues. But our friendship is deep, heartfelt, and enduring. One anecdote should suffice in this connection:

In August 2012, I wrote an article for the *Huffington Post* about the fact that the Hebrew Bible and Greek New Testament often marginalize women. Within a few days of the publication of that article, I found myself in deep trouble with my (now former) institution. In December of that same year, I was forced to resign after a decade of teaching at that institution. I received many letters of support and words of encouragement. They all meant, and still mean, so very much to me. And among those supportive souls was Hershel Shanks. I distinctly remember sitting at my desk one morning in October of that year when my phone rang. It was Hershel. He said, "I heard. I'm sorry. This will be all right. But you need to get out of there and find someplace else to teach."

We chatted for a few more minutes. His words at that time are reflective of the person he is. I treasure those moments. And Hershel was right; I'm now pleased to be teaching at an institution that values rigorous academic research and writing. And, as fate would have it, I'm also now just a stone's throw away from Hershel, as we're both in Washington, D.C.

To be sure, some might suggest that Hershel is bluster and bombast. But I think not. I think that Hershel has a heart of gold, that he is kind, compassionate,



Hershel Shanks and Christopher Rollston at the Cosmos Club.

and considerate. Naturally, there is some *chutzpah* in my treasured friend Hershel. But that is at the surface level, the public persona. The essence of the man, his very *nepesh*, is generous, kind, and affirming. He has truly done so much good in the world. And so, to me, he will always be among my most precious friends.

Raconteur par Excellence

John Merrill

BAS Trustees, Chairman Emeritus

In his 1998 book *The Mystery and Meaning of the Dead Sea Scrolls*, Hershel speculated that there might be yet further ancient documents to be discovered. I offered financial help toward that end, and so began our two-decade friendship.

Hershel's reputation as an editor *par excellence* is well established, but those who have been privileged to know him personally have discovered that he is also a raconteur without parallel. His stories are a treasure of engaging details and insights, often spiced with humor.

On one occasion, Hershel and I found ourselves gazing out over the

deep canyon of the Naḥal Ḥever in the Judean Desert. On the far side was the entrance to the Cave of Letters, and Hershel was proposing that I accompany a team of archaeologists planning a fresh exploration of that remarkable site. Somewhat intimidated by the sheer 600-foot drop from the cave to the rocky canyon floor, I asked, "You don't suppose they would take a chance on the sponsor falling, do you?"

Hershel thought for a moment, and his eyes twinkled with that impish quality that comes through in his autobiography. "I don't know," he said, "but if you did fall, it would make a great story!"

Passion vs. Pop Culture

Dorothy Resig Willette

Biblical Archaeology Review, former Managing Editor

I'll let you in on a little industry secret: In the world of publishing, it is the editor, not the author, who writes the title and photo captions for an article. In my eight years at BAS, this kind of writing was a significant portion of my workload.

Now I'll let you in on a little-known fact about Hershel: He has virtually no knowledge of pop culture or popular music. It might be tempting to look at the five-decade difference in our ages and attribute this to a "generation gap," but in my years at **BAR**, I learned that Hershel had apparently *never* followed popular music. He loved classical music but had no idea who Diana Ross was, didn't know the Village People's iconic "YMCA," and recognized the Beatles in name only.

It was important to Hershel that we make the first line of **BAR**'s (rather substantial) photo captions "grabby" to entice our readers. I made my job more interesting by thinking up pop culture references (usually song lyrics)



Dorothy Resig Willette

that I could "sneak" into my writing. One of my favorite examples was in an article about the rejoining of some long-separated fragments of the Heliodoros Stela.* I started the first caption with "Reunited, and it's understood," a line from the 1978 Peaches and Herb hit song. The reference was lost on Hershel, but I was pleased when multiple readers wrote in to say that they had recognized the lyrics.

Although I had some fun with this, the truth is that we have all benefited from Hershel's disinterest in pop culture. He was always much more fascinated by the life of Israelites in the tenth century B.C.E. than the trends of the 21st century C.E. Rather than listening to Top 40 radio, Hershel was publishing a lyre graffito from Megiddo in **BAR**.** Pursuit of his own hobby led to careers for so many—both at BAS and in the field of Biblical archaeology. Speaking on behalf of all those who delighted in creating *and* in reading the pages of **BAR** and his many other publications—Hershel, thank you for sharing your passion with us.

*Dorothy Resig, "Volunteers Find Missing Pieces to Looted Inscription," **BAR**, May/June 2010.

Bathja Bayer, "The Finds That Could Not Be," **BAR, January/February 1982.

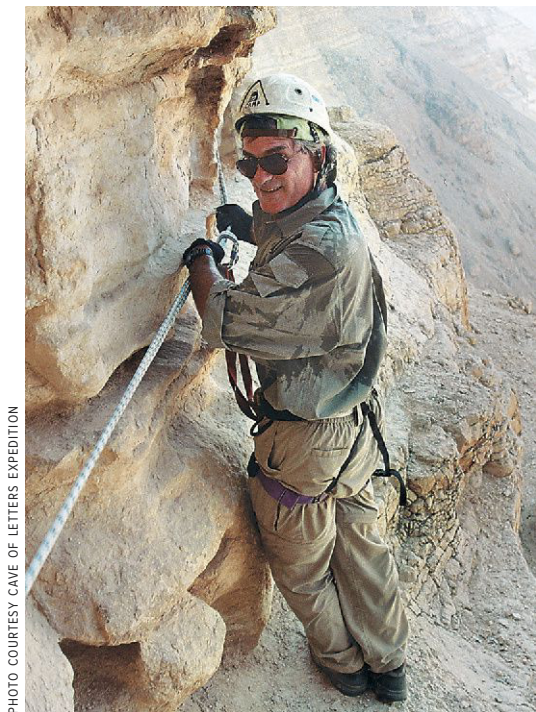


PHOTO COURTESY CAVE OF LETTERS EXPEDITION

John Merrill hiking to the Cave of the Letters.

A True Mensch

Aren Maier

Bar-Ilan University

I first met Hershel many years ago when I was an undergraduate student at the Hebrew University of Jerusalem and participated for the first time in an international archaeological conference—the first Biblical Archaeology Today conference held in Jerusalem in 1985. Even though I was a lowly student at the time, when I came up to Hershel and spoke to him, he showed interest and respect, and we had an interesting conversation about archaeology. And I believe *this* defines Hershel: his passion for archaeology, particularly of the “Biblical” variety, his deep love for people of all kinds and, above all, the fact that he is a true mensch—someone who makes everyone feel heard and respected.

Since then, I can recall only enjoyable interactions with Hershel. At the annual ASOR and SBL meetings, Hershel is always interested in the newest finds from the latest season, but he also does not mind hearing gossip along the way. It is simply always a pleasure to spend time with him.

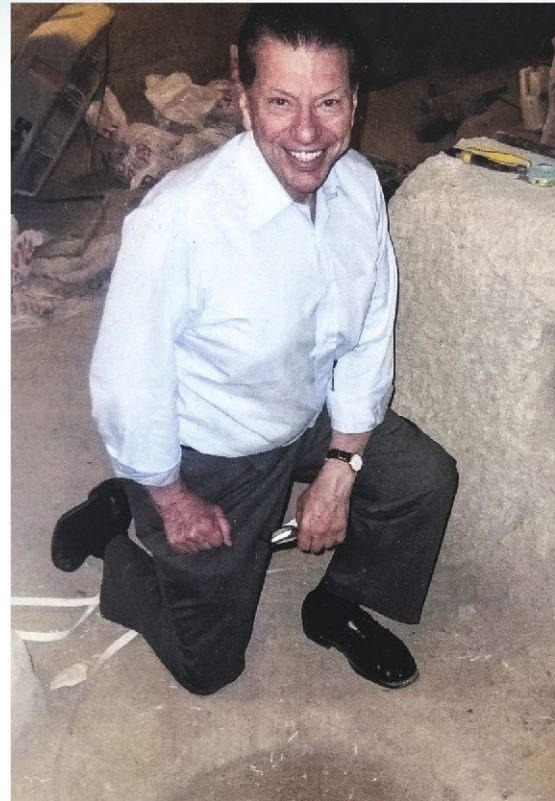
But Hershel is much more than just a nice guy! I believe that his contribution to archaeology is second to none.

Although he had no formal training in archaeology, the passion that has guided him for the past 40 years in the production of **BAR** has been of enormous importance to the field. Because of Hershel, **BAR** has become one of the most significant public advocates of ancient Near Eastern archaeology. It has excited many young people to become archaeologists and has encouraged many interested lay people not only to support students, but to join the excavations themselves! More so, Hershel has acquired a deep knowledge of the field and knows to ask pointed, in-depth questions, whether at the professional meetings or in private conversations.

Finally, I would like to thank Hershel for taking an active role in finding financial support for various digs. Over the years, the Tell es-Safi/Gath Archaeological Project that I direct has received substantial financial help because of Hershel.

I wish Hershel many more years of active interest in archaeology and continued participation in archaeological meetings, and I hope to have the chance to continue to schmooze with him about archaeological-related things.

!עד מאה ועשרים—Until 120!



George Blumenthal

Cataloging Jewish History

George Blumenthal

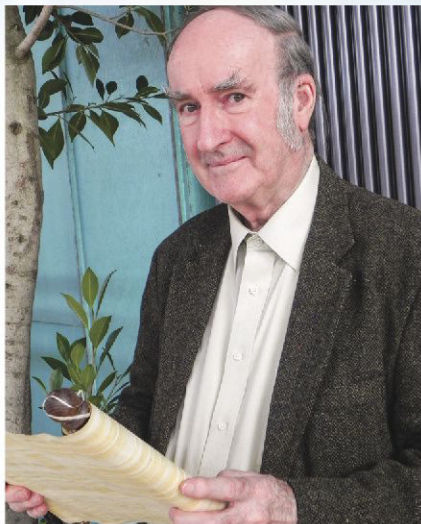
JewishHistory.com, Founder

Hershel Shanks has enriched my life in unimaginable ways. Before I started reading **BAR**, in 1996, I believed that the Bible was a fairytale. Now I realize that **BAR** is the encyclopedia of archaeological proof for Biblical events. Moreover, **BAR** led me to Ardon Bar Hama, with whom I digitized the Dead Sea Scrolls in the Israel Museum for Google. Hershel fulfilled the dreams of David Ben-Gurion, the founder of modern Israel and former prime minister, who wrote in two letters, “Only a people who lives in its own nation will be able to know, understand, and discover its hidden treasures,” and, “I am of the opinion that there is a great need in emphasizing and instilling the value of knowledge of the Bible among the young people so that it can impose a vibrant, creative, and demanding reality upon them and provide meaning in their everyday life.”



TELL ES-SAFI ARCHAEOLOGICAL PROJECT

Aren Maier in the lab at Bar-Ilan University.



Alan Millard

Scaling Ivory Towers

Alan Millard

University of Liverpool, Professor Emeritus

To see yourself as others see you can be helpful, instructive, revealing, disconcerting, and even irritating! Hershel styles himself “an archaeology outsider” in his autobiography. Although his first candid comments on archaeologists and their practices and his attempts to play one off against another riled many professionals, through the past 40 years, each has learned to value the other and benefited greatly. Hershel’s generous spirit has created a worldwide circle of friends happy to share their knowledge. It’s a pleasure to be one of them. When my wife answers the phone and calls out, “It’s Hershel,” his cheerful voice brings encouragement—and requests!

BAR embodies the joyful energy, initiative, and enthusiasm of this “archaeology outsider,” who brought academics and their research from their ivory towers down to the street where he has made the relevance of their work for Biblical studies known.



KIRSTEN HOLMAN/EVERGREEN VISIONS

Leith and Hershel Shanks at the National Press Club.

Always at the Forefront

Mary Joan Winn Leith

Stonehill College

Forty-three years ago, *Biblical Archaeology Review* (vol. 1, no. 4, December 1975) published an article on the essential Biblical archaeology library. J.K. West’s recommendations set out the pantheon: William F. Albright, G. Ernest Wright, Kathleen Kenyon, James Pritchard, and Ruth Amiran. The intervening years have seen the canonical foundations of Biblical archaeology undermined and rearranged by discoveries and approaches unforeseen by 1975’s reigning authorities: We have rejected “Biblical archaeology” and then recanted; King David has been lost and (somewhat) found; Jerusalem’s ancient water system has taken on complicated dimensions; pre-Iron Age III (sixth-century B.C.E.) Israel can no longer be considered monotheistic; there was no “Conquest”; the Israelites have become Canaanites; etc.

Through all this, Hershel and **BAR** have covered the latest discoveries—repeatedly with the first, best pictures. Today, the abbreviation lists in scholarly publications and guides to essential archaeology reading regularly cite **BAR** articles and BAS publications.

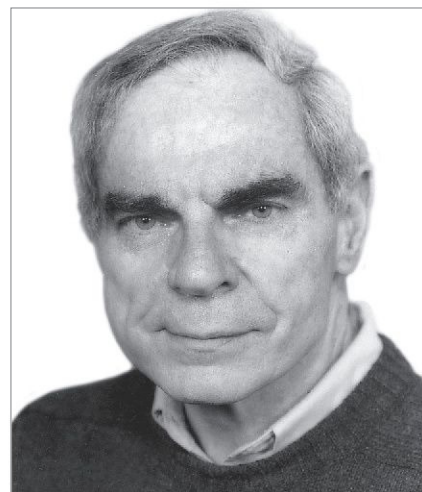
Congratulations, Hershel! You dreamed, then damned the torpedoes, and went full steam ahead!

Benefactor of the Field

Philip J. King

Boston College, Professor Emeritus

Hershel and I first met when I was president of ASOR more than 30 years ago. Hershel was very good to me personally, suggesting my name for various posts. He did this for everyone. I used to meet him regularly in the Middle East, especially at the American School in Jerusalem (the W.F. Albright Institute of Archaeological Research). He made friendships happen with several people, including Leon Levy and Shelby White.



Philip J. King

Hershel has advanced the field of archaeology tremendously with **BAR** by generating interest in the field, obtaining memberships in various journals, and fundraising. He has been very resourceful throughout his career, raising money for scholarships and setting up grants at a number of schools both in the United States and Europe. If it weren’t for Hershel, several organizations would be worse off because they would be missing the scholarships and publicity **BAR** provides.

His genuine love of Biblical archaeology, love of learning, curiosity, and willingness to take risks led him to found **BAR** and switch careers from being a practicing lawyer.

Hershel is one of the most genuine and capable people I have had the privilege of ever knowing.



Ada Yardeni and Bezael Porten at Hebrew University's archaeology lab.

First-Class Negotiator Bezael Porten

The Hebrew University of Jerusalem

I graduated high school in 1948, and my best friend, Eli Halpern, went to Haverford College at the same time that Hershel Shanks was there. But I only met him when I gave a talk at a D.C. synagogue in the '70s. As one of the guests, Hershel asked me for an article for his newly established magazine, **BAR**—or whatever it was called then. It looked to me like a synagogue bulletin, and so I passed. Years later, when **BAR** became a real thing, I went to Hershel offering a piece on Aramaic papyrology. He did not bite; "it was too parochial." But when Graham Hancock's *The Sign and the Seal* (arguing that the Ark of the Covenant resided in Axum and it got there via Elephantine) appeared, he offered me a chance to review it and say whatever else I wanted on Elephantine. The year was 1994, and I was on sabbatical at Cambridge and immediately set to work on what I thought was a fine piece. Hershel freely reworked it, and I was furious. "I'm coming to Washington," I said, "and we'll work on the final draft together." And so it was. The following year (1995) there appeared in **BAR** the negotiated settlement.*

With the forgery business heating up, Hershel ran a conference in Jerusalem in 2007, which I attended. In the past several years, I've had the pleasure of speaking at his Biblical Archaeology

*Bezael Porten, "Did the Ark of the Covenant Stop at Elephantine?" **BAR**, May/June 1995.

Society conference—Bible and Archaeology Fest—held the weekend before Thanksgiving each year. In 2015, he awarded me the Yigael Yadin fellowship for delivering papers at the American Schools of Oriental Research (ASOR) and Society of Biblical Literature (SBL) conferences. It has always been a pleasure to join Hershel for a meal at these conferences, and I particularly enjoyed attending the celebration at the Israel Museum in 2014 where he was honored for 40 years of editing **BAR**.

The Face of BAR

André Lemaire

École Pratique des Hautes Études at the Sorbonne University, Paris

Biblical Archaeology Review has now a long road of 42 years behind it. For me, this long road has a face: its founder and Editor, Hershel Shanks. For more

than 30 years, it has always been a great pleasure to meet him in congresses and colloquia in Israel, America, and Europe. He is passionate about the Bible and eager to know anything that could be connected to the Bible.

Aware that he is not himself a researcher, he is very sensitive to the public reaction to new discoveries or interpretations, and he knows how to ask good questions. At the same time, as a lawyer, he is well aware that the media can be manipulated, as was the case in 2003.** When there is debate—and as a journalist, Hershel loves debate!—he tries to have the arguments of the various positions clearly presented by the scholars themselves. To be able to broadly publicize archaeological discoveries as soon as possible, he succeeds to have personal and warm contacts with as many archaeologists as possible. Scholars may thank him for making Biblical archaeology not a small business between a few specialists but a forum open to a general audience.

Hershel, you may be proud of what you have done for Biblical archaeology.

See, e.g., Hershel Shanks, First Person: "Trial by Leak," **BAR, September/October 2004.



Hershel Shanks, André Lemaire, and Ada Yardeni at the Israel Museum.

What a Resource

Robert Deutsch

Archaeological Center, Owner

I met Hershel for the first time some 30 years ago at the late Shlomo Moussaieff's flat in London. We immediately formed a connection, and I had the sensation that I had known him for a long time. We had a very pleasant conversation around a table filled with Lebanese food. The subject was Mr. Moussaieff's collection of Biblical antiquities with unknown provenance and, of course, the **BAR** magazine.

Defending the research and publication of ancient inscribed artifacts with unknown provenance was not a popular view—and even less so today. But Hershel had no fear to declare that the issue was complicated.

Criticizing **BAR** as a nonacademic publication became a hobby for certain scholars, partially because of this attitude toward unprovenanced artifacts, but some harsh critics changed their minds once their own papers were published in **BAR**.

Hershel is very sophisticated, and the aesthetic and high quality of a paper with excellent images were his uncompromising conditions. Therefore, an article in **BAR**—with its worldwide distribution—became worth a hundred scholarly papers in professional journals. No serious scholar can ignore the publications

in **BAR**, which often contain important and previously unpublished material.

I have all the **BAR** issues, from the first issue through the current one. Recently I went through them all, and I was amazed anew at the quality, quantity, and importance of the publications.

No question at all, Hershel was the right man in the right place at the right time. **BAR** is Hershel, and Hershel is **BAR**. I thank you.

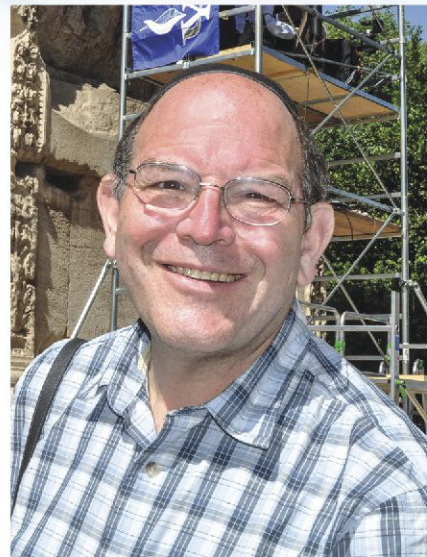
"Be Interesting!"

Steven Fine

Yeshiva University

I first "met" Hershel as a student in the University of California, Santa Barbara, library reading **BAR**. Soon after, I devoured his *Judaism in Stone: The Archaeology of Ancient Synagogues* (1979), a book that I consult to this day. Happily, my copy is in tatters from use! The personal spirit that Hershel brought to both the magazine and this volume initiated me, a kid from a San Diego suburb, into the world of Biblical archaeology. In many ways, they were a primer and my first "textbook" in these fields.

When we actually met—at the Albright Institute in Jerusalem in the late 1980s—I felt that we were already friends. Hershel was certainly a rock star to me—a status that grew as he led the fight for the Dead Sea Scrolls. From



COURTESY OF STEVEN FINE, THE ARCH OF TITUS PROJECT

Steven Fine at the Arch of Titus in Rome.

the beginning of my career, writing on the "Talmudic House" at Katzrin (which he characteristically hyped as "Soup's On in a Talmudic Kitchen!" on the cover of the May/June 1991 issue),* Hershel has supported my work by publishing it and challenged me to be "interesting." Most of all, he patiently (and impatiently) taught me to write for a broad and excited audience. That was the hard part for a young academic and the gift that I carry with me every single day.

Thank you, Hershel, for the many small kindnesses that you have shown me over a lifetime.

Enormous Achievement

Amihai Mazar

The Hebrew University of Jerusalem

A shelf more than 3 feet wide in my library is taken up by **BAR**, from the first issue—a modest, 24-page monochrome journal without ads published in 1975—to the most recent issue, a 72-page colorful magazine with rich content and various ads. In the second issue of **BAR** (June 1975), the founder and Editor Hershel Shanks wrote a fine article on my discoveries of the Philistine temple at Tell Qasile, made just two

*Ann Killebrew and Steven Fine, "Qatzrin—Reconstructing Village Life in Talmudic Times," **BAR**, May/June 1991.



COURTESY OF ROBERT DEUTSCH

Amihai Mazar, André Lemaire, Frank Moore Cross, Robert Deutsch, P. Kyle McCarter, Jr., and Hershel Shanks

years earlier.** Already then, readers reacted and asked questions.***

I soon realized the potential of this journal and, upon Hershel's request, joined the Advisory Board of **BAR**. In a letter sent to me on this occasion dated August 12, 1975, Hershel wrote: "I think **BAR** can make a real contribution both to archaeology and to Israel. This little magazine can reach people who can be touched in no other way. And there are many thousands of them out there who will support archaeology and Israel if we only speak to them in a language they understand."

And at the bottom of the letter he adds a question from a reader concerning the temple at Tell Qasile and instructed me how to respond to this reader. Already in this first year of **BAR** Hershel knew exactly what he wanted to achieve and how! And soon **BAR** flourished in an unexpected way.

Since 1975, each new issue of **BAR** is intriguing and interesting. I always found it quite amazing that a single man could establish such a journal and a host of surrounding activities: the Biblical Archaeology Society with its variety of activities like study tours, lecture series, filmed lectures, books, additional

** "Philistine Temple Discovered Within Tel Aviv City Limits," **BAR**, June 1975.

*** "Queries & Comments," **BAR**, December 1975.



Amihai Mazar at Tel Rehov.

journals, cooperation in publishing books with the Israel Exploration Society, a website with online articles and commentary, and more.

Hershel recognized that attractive subjects, superb design, and excellent photographs are key to the success of a journal. He and his assistants (I cannot forget Suzanne Singer, the long-term right hand of Hershel) succeeded in locating a variety of authors, subjects, and amazing sources for illustrations. The best scholars in the field were recruited as authors, subjects of interviews, or resources for articles written by Hershel himself. I always admired and was surprised by the ability of a man without official training in the field of the Bible and archaeology to digest such a wide variety of scholarly material and bring it to the public in a clear, well written, and well illustrated way.

This is how **BAR** became a dominant journal in our field, bringing the message of archaeology in the Holy Land and surrounding countries to hundreds of thousands of readers worldwide. I think of the many hundreds of volunteers who arrived to archaeological excavations in Israel due to publications in **BAR**, scholarships given to students, support to various projects, book awards, and more.

But Hershel is not only a publisher and editor. He has his own, sometimes controversial, views on many subjects and has not stopped fighting for them in his editorials and articles. I can recall his important role in releasing the Dead Sea Scrolls to the public and several other positive campaigns. However, I also had criticisms. I thought he crossed a red line on two issues: judging scholars (something that he used to do in the early years of **BAR**) and promoting the collection of antiquities and the antiquities trade. These two issues led me to resign in protest from **BAR**'s Editorial Advisory Board, yet Hershel remained a friend, and I continued to contribute to **BAR** as much as I could, realizing that this journal is the best avenue to present discoveries to a wide audience. Finally, many years later, I rejoined the

Advisory Board, realizing that in spite of these two issues, the accomplishments and contributions of **BAR** and **BAS** to our field have been enormous.

BAR and **BAS** are the achievement of one courageous, energetic, and clever person. I wish Hershel many more years of work and **BAR** to continue being as intriguing a magazine as it is today.

Labor of Love

Ben Witherington III

Asbury Theological Seminary

Dear Hershel, I realized this day would come, at some juncture, but I am sad to hear the news that you are retiring from **BAR** and **BAS**, or at least handing over the editorial duties to Professor Cargill.



Ben Witherington III

I think this is a good choice, as he certainly is a seasoned Biblical scholar and archaeologist, but I wanted to say you deserve a lot of kudos for persevering with this labor of love for so long.

I love the magazine as well as your courage to deal with sticky and controversial issues, even at personal cost to yourself. I wish more editors were that brave. I also have personally enjoyed working with you in various ways, including on our book *The Brother of Jesus* and on the James Ossuary issues. I still think it's genuine, but I guess we will never know for sure, considering its defacement by the Israel Antiquities Authority's tests.

May the Lord bless you and keep you and make his face shine upon you in your retirement. ☞

Is This the
Prophet



Isaiah's Signature?

Eilat Mazar

KING HEZEKIAH IS ONE OF THE MOST IMPORTANT KINGS IN the history of Israel. While scholars debate the historicity and literary embellishment of the reigns of David and Solomon, the reign of Hezekiah witnessed the defining event that engendered the tradition of Jerusalem as the inviolable city of God—an event corroborated by the extra-Biblical account inscribed on the Sennacherib Prisms. Despite the conflicting details, Sennacherib's inability to destroy Jerusalem confirmed both Hezekiah *and* Jerusalem as God's chosen. And it was the prophet Isaiah's participation in the episode, and Hezekiah's trust in his counsel, that is credited with the salvation of Jerusalem from the Assyrian menace.

When King Hezekiah was crowned king of Judah, in 727 B.C.E., he maintained the policy of his father, Aḥaz, who had asked the Assyrian king to come and save him from Peqah ben Remaliyahu, king of Israel, and Rezin, king of Aram-Damascus. These two kings had attacked Judah in concert and besieged Jerusalem (see 2 Kings 15:36–37). Hezekiah stayed loyal to the Assyrian king Sargon II (727–705 B.C.E.), who ruled during most of Hezekiah's reign, while the surrounding kingdoms of Israel, Ḥamat, and those of the Philistines—one after the

ISAIAH'S SIGNATURE. Uncovered in the Ophel excavations, this seal impression (bulla) may have belonged to the prophet Isaiah. At the top of the bulla are the remains of a grazing doe, a symbol of blessing. The name Isaiah appears in the middle register, and the letters *nyy* appear in the lower register. Adding an *aleph* to the damaged left end of the lower register would complete the word to *nyy(')*, which means “prophet” in Hebrew.



Suzanne F. Singer, Gabriel Barkay, Hershel Shanks, and Eilat Mazar

I am honored to offer a few reflections about Hershel Shanks in this special festschrift issue. It is also my privilege to unveil a recent discovery, published for the first time here in the pages of **BAR**, as my gift to Hershel to thank him for his lifetime of work promoting the archaeology of the Bible: the discovery of a potential seal of Isaiah the prophet.

Whether or not the bulla we found in the Ophel excavations is the bulla of the prophet Isaiah, it remains, nevertheless, a unique and fantastic discovery.

Finding this bulla leads us to consider the personality and the proximity of the prophet Isaiah as one of the closest advisors to King Hezekiah—not only with regard to the events of his time, but also in assessing them from an informed perspective and foreseeing their influence over future events.

As is the case with the bulla of Isaiah, *Hershel's* identification is not a simple one, for he is not just an archaeological investigator, a historian, or a scholar, nor is he merely a reporter or an editor, but he is, in fact, a unique mixture of them all. Like the prophet Isaiah, Hershel is very caring and enthusiastic about current events pertaining to Israel and the greater Near East, in this case those relating to excavations, discoveries, and studies of Biblical archaeology. He can analyze these events from a position of a skilled “hunter,” offering scholars the platform of **BAR** for introducing their work to the general public in clear language and a colorful presentation. Creating this valuable link between scholars and the public in the sphere of Biblical archaeology was his “prophetic” vision.

It took him years to establish a relationship of trust and mutual acknowledgment with the scholarly world, as well as to gain the recognition that he was but a conveyor of academic research. From Hershel's viewpoint, **BAR** is only part of the large puzzle that is studying and reviving the world of Biblical archaeology. Thus he has always encouraged both renowned and young scholars alike, continuously following the work done not only by individuals, but also by institutions, universities, and governmental authorities—in difficult times as well as in times of great finds and glory.

Hershel gave his soul to see his vision materialize. Now, based upon the firm foundation he has established, for his sake and ours, may his prophecy continue to flourish.

Eilat Mazar

The Hebrew University of Jerusalem

other—rebelled, were defeated, and became Assyrian vassals. It was only after Sargon II's death, in 705 B.C.E., that Hezekiah rebelled fully against Assyria. Yet according to the Assyrian annals, in 712 B.C.E. Hezekiah also had been involved in a rebellion—led by the Philistine city of Ashdod—against Sargon II, which resulted in the conquest of Ashdod and its transformation into an Assyrian vassal. However, only a heavy tax payment was seemingly imposed on Hezekiah, who probably paid on time, thus saving himself and his kingdom from a similar fate. Subsequently, Hezekiah led regional preparations for a rebellion against Assyria, which eventually broke out after Sargon II's death.

During most of his reign, Hezekiah's policy of avoiding confrontation with Sargon II—and the relative freedom he experienced by not becoming an Assyrian vassal—enabled him to focus on Judah's internal affairs. Under his rule, Judah became a center for all the people of Israel, including the inhabitants of the former Kingdom of Israel, and the Temple in Jerusalem played a major role as the holiest place for all. Hezekiah is described in 2 Kings as the greatest king, second to King David, “his father”: “There was no one like him among all the kings of Judah, either before him or after him” (2 Kings 18:5).

In Hezekiah's time, two palaces had been already functioning in Jerusalem for more than 200 years: King David's Palace in the City of David, used as the Lower House of the King (Nehemiah 12:37), and King Solomon's Palace in the Ophel, used as the Upper House of the King (Nehemiah 3:25). The Upper House of the King was built in the open area of the Ophel—to the south of the Temple Mount and about 820 feet north of the fortified City of David.¹ These palaces served as comprehensive complexes and were used both as the residence of the king and his family and for the multiple activities related to the king and the kingdom. The Temple and the new palace complex in the Ophel were surrounded by a massive city wall during King Solomon's reign (1 Kings 3:1).²

Both palace complexes probably underwent multiple changes and renovations since their construction, but a significant, reinforcing enterprise, undertaken by King Hezekiah in the Lower House of the King, also known as the House of Millo (2 Kings 12:20 [v. 21 in Hebrew]; 2 Chronicles 24:25),³ was particularly worth mentioning in the Bible, due to its sophisticated and extensive nature (2 Chronicles 32:5).⁴ Under Hezekiah's orders, this complex functioned as a palace-fortress, reinforced as part of his defensive preparations against the imminent Assyrian attack (2 Chronicles 32:5).



Structures built by King Solomon (1 Kings 3:1) were found beautifully preserved in an area about 328 feet long and 33–82 feet wide in the northeastern outskirts of the Ophel. These structures consist mainly of a segment of the fortification wall with the city gate and its large tower, and parts of royal buildings that were integrated within the fortification line. Due to the steep slanting of the bedrock in this area facing the Kidron Valley, the fortification wall and its integrated buildings were built on particularly massive foundations set straight on bedrock. These structures were preserved to a height of 13–16 feet, uncovered at only 3–7 feet beneath the present surface level.

One of these buildings, adjacent to the city gate on the northeast, was discovered during the 1986–1987 excavations.⁵ The building's ground floor, preserved to a height of about 13 feet, was last used by the royal bakers up to its destruction by the Babylonians in 586 B.C.E. The sophisticated administration of the royal bakery required a high official in charge and

THE OPHEL. Looking northwest, this photograph identifies the location of the Ophel site immediately south of the Temple Mount in Jerusalem. The arrow points to Area A2009, where King Hezekiah's and Isaiah's bullae were found.

a well-organized supply system of high-quality food products, such as flour, oil, and sweetening agents like bee-honey, date-honey, fig-honey, and fresh and dry fruits. It also required a well-organized storage place and baking spaces. Within the ground floor of this building, which we named the Royal Building or the Building of the Royal Bakers, were found some large jars (*pithoi*). On the shoulder of one of these jars, an inscription in ancient Hebrew indicates that it belonged to the high official in charge of the bakery (the end of the word “bakery” is missing, but its reconstruction in this manner is quite certain). On another large jar, which most likely contained date-honey, a palm tree design was incised. It is evident that the building was used by the royal bakers at the



THE TOWER, BAKERY, AND WALL. Archaeologist Eilat Mazar stands in Area A2009 of the Ophel excavations. This area contains the Iron Age walls of the Small Tower (left), the Building of the Royal Bakery (center), and the Straight Wall (right)—all part of the city wall in King Hezekiah's time.

end of the First Temple period, and it may have had the same use in Hezekiah's time.

Some idea of the building's function during Hezekiah's reign is provided by the many finds revealed during the 2009 excavations at the foot of its outer, southeastern wall.⁶ There, only two small, undisturbed areas remained (each about 3 by 3 ft and 3 ft high)—remnants of the piled debris accumulated outside the building—since Herodian and Byzantine constructions destroyed the rest. This debris yielded fragments of pottery vessels, ivory inlays, zoomorphic four-legged figurines, and two kinds of anthropomorphic figurines—one with a pinched face and the other a female with a prominent bosom of clear fertility significance. The assemblage also included

four-winged and two-winged *lmlk* seal impressions on jar handles and 34 seal impressions stamped on a soft piece of clay (bullae). Most of the bullae bore Hebrew names, but some were free-standing bullae used as receipts.⁷

Each of the Hebrew bullae, measuring about 0.4 inches in diameter, had been stamped with a seal bearing the name of its owner. These were created by first placing soft clay on a tied ligature and linen sack or papyrus, whose negative impressions are clearly seen on the bulla's reverse side, and then pressing the seal against the clay. Among the bullae found in the debris, only five show papyrus negative impressions on their reverse side. One of these is the bulla impressed with the personal seal of King Hezekiah.⁸

Seven of the bullae found in the debris, all with coarsely woven linen negative impressions on the reverse, appear to have belonged to the relatives of an important individual named Bes, a name of an unclear meaning neither found in the epigraphic material of the period nor known from the Bible.



ELIAT MAZAR

OUTSIDE THE ROYAL BAKERY, two small patches of undisturbed debris from the Iron Age were excavated in 2009. In Patch A (above), undisturbed layers were found adjacent to the outer wall of the Building of the Royal Bakers and the Straight Wall, both of which date to the Solomonic construction period at the Ophel. The undisturbed lower layers of accumulated debris from Patch B (on the right) were found at the foot of the Small Tower's outer wall; this debris had been thrown from the Building of the Royal Bakers during the Iron Age.

Three of these bullae belonged to one of Bes's grandsons named "Yerahmiel son of Nahum son of Bes" and one to a second grandson named "Aḥimelekh son of Pel[?] son of Bes." The names on the other three bullae, although clearly belonging to sons and grandsons of Bes, could not be identified. That all the bullae of the Bes family mention three instead of the usual two generations, emphasizes the status of Bes as the head of the family, most likely well known in the manufacture of the products held within these coarse linen sacks—or in the administration associated with it. Although only five names of the Bes family were deciphered, including the name Bes itself, none contains elements of the divine name Yahweh, pointing, perhaps, to the non-Judahite origin of the family.

Alongside the bullae of Hezekiah and the Bes family, 22 additional bullae with Hebrew names were found. Among these is the bulla of "Yeshayyah[u] Nvy[?]." The obvious initial translation, as surprising as it might seem, suggests that this belonged to the prophet Isaiah.⁹ Naturally, this bulla is far more intriguing than all the others found adjacent to Hezekiah's bulla.



ELIAT MAZAR

All the undisturbed Iron Age layers excavated in this area were wet-sifted, a process through which earth debris is washed with water. The use of this technique resulted in the rescue of hundreds of small finds which otherwise would not have come to light, including all the bullae from the area.

Also wet-sifted was the material from the lowest half-meter, down to bedrock, of the same Iron Age layers, where a foundation trench was cut for a wall of a Herodian vault. This material, coming from

the northwestern end of the foundation trench,¹⁰ included the bulla of Yesha'yah[u] Nvy[?]. It was located only 6.5 feet southeast from the wall of the Building of the Royal Bakers, while the bulla of King Hezekiah was found about 13.1 feet southeast from the same wall; thus, less than 10 feet separated the bulla of Yesha'yah[u] Nvy[?] and the bulla of King Hezekiah.

The seal impression of Yesha'yah[u] Nvy[?] is divided into three registers. The upper end of the bulla is missing, and its lower left end is slightly damaged. The surviving portion of the top register shows the lower part of a grazing doe, a motif of blessing and protection found in Judah, particularly in Jerusalem, present also on another bulla from the same area.¹¹ The middle register reads

“leyesha'yah[u]” (Hebrew: לישעיהו; [belonging] “to Isaiah”), where the damaged left end most likely included the letter *vav* (w; Hebrew: ו). The lower register reads “nvy” (Hebrew: נבי), centered. The damaged left end of this register may have been left empty, as on the right, with no additional letters, but it also may have had an additional letter, such as an *aleph* (א; Hebrew: א), which would render the word *nvy* (Hebrew: נביא), “prophet” in Hebrew. The addition of the letter *aleph* (א) creates the occupation-name (like Baker, Smith, or Priest) for “prophet,” *nvy* in plene spelling. The defective spelling of the same word, *nv* (without the vowel *yod*), is present on an ostrakon from the Judahite site of Lachish.¹² Whether or not the *aleph* was added at the end of the lower register is speculative, as meticulous examinations of that damaged part of the bulla could not identify any remnants of additional letters.

Finding a seal impression of the prophet Isaiah next to that of King Hezekiah should not be unexpected. It would not be the first time that seal impressions of two Biblical personas, mentioned in the same verse in the Bible, were found in an archaeological context. In our City of David excavations (2005–2008), the seal impressions of Yehukhal ben Shelemiyahu ben Shovi and Gedaliyahu ben Pashhur, high officials in King Zedekiah's court (Jeremiah 38:1), were found only a few feet apart.¹³

Furthermore, according to the Bible, the names of King Hezekiah and the prophet Isaiah are mentioned in one breath 14 of the 29 times the name of Isaiah is recalled (2 Kings 19–20; Isaiah 37–39). No other figure was closer to King Hezekiah than the prophet Isaiah. Could it therefore be possible that here, in an archaeological assemblage found within a royal context dated to the time of King Hezekiah, right next to the king's seal impression, another seal impression was found that reads “Yesha'yahu Navy” and belonged to the prophet Isaiah? Is it alternatively possible for this seal NOT to belong to the prophet Isaiah, but instead to one of the king's officials named Isaiah with the surname *Nvy*?

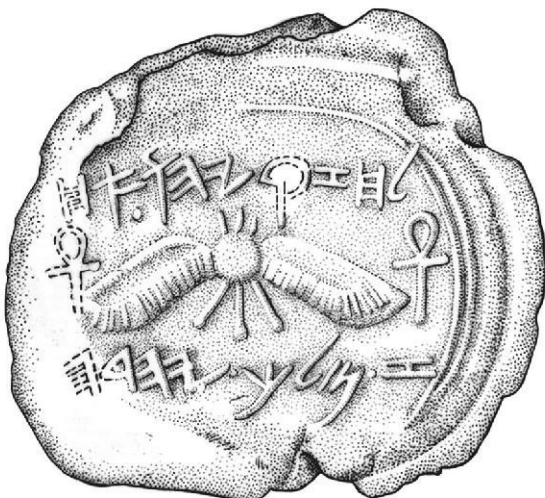
With that said, when considering the identification of this seal impression as that of the prophet Isaiah, some major obstacles arise.

Without an *aleph* at the end, the word *nvy* is most likely just a personal name. Although it does not appear in the Bible, it does appear on seals and a seal impression on a jar handle, all from unprovenanced, private collections.¹⁴ It also appears as *bn nvy* (“son of *nvy*”), most likely a name, on two bullae



ANTIQUE RECEIPT. This bulla bears the name Ahīhūr and has a winged *uraeus* symbol at its top. Freestanding bullae like this were used as receipts, not to seal parcels or documents.

DALIT WEINBLATT/© ELIAT MAZAR



KING HEZEKIAH'S SEAL IMPRESSION (bulla) mentions his name and the name of his father, Ahaz, in the upper register, as well as Hezekiah's title as king of Judah in the lower register. The symbol of the two-winged sun disk flanked on both sides by an ankh extends over the full length of the bulla's central part. On the back of the bulla is seen the imprint of the papyrus on which the bulla was impressed.

from the end of the First Temple period (early seventh century B.C.E.) stamped with the same seal, both found together in a juglet from Lachish.¹⁵

The standard layout of names on bullae is composed of the owner's name and his father's name, with or without the additional word *bn* ("son of") before the father's name. Due to lack of space on the small bullae, the word *bn* ("son of") was often omitted. Thus, the absence of the Hebrew word for "son of" before the word *nvy*, like in our bulla, is not uncommon—if indeed *Nvy* was his father's name. However, a lack of space was apparently not the case in our bulla, since the letters in both registers were written spaci-ously, and no attempt was made to find space for the two letters *bn*.

Avigad suggested that the name *nvy* is derived from the toponym Nov (Hebrew: נב), a known town of priests (see 1 Samuel 21:1; 22:11, 19; Nehemiah 11:32; Isaiah 10:32).¹⁶ If our inscription indeed records a toponym derived from the site of Nov, it would still be missing the definite article ("h-" or "ha-" in Hebrew), as seen

THE BES FAMILY BULLAE. Seven seal impressions (bullae) representing three generations of the Bes family were found together with the bulla of King Hezekiah. The Bes family appears to have been involved in the royal administration or was a supplier. The family's bullae sealed the coarsely woven linen bags held in the Building of the Royal Bakers.



OIRIA TADMOR/© ELIAT MAZAR

in the Bible when a toponym is added to a name, such as in "Ahiya Hashiloni" (Ahiya the Shilohite), or "Ahitophel Hagiloni" (Ahitophel the Gilohite). However, more significant is the fact that no other seal or seal impression with a personal name followed by the name of a place—with or without a definite article—has ever been found.

The completion of the existing writing of "*nvy*" with an *aleph* at the end—then reading *navy*' ("prophet")—also faces the problem of the lack of the Hebrew definite article "*h*" ("the") at the beginning of the word, as seen in the bulla of "the healer" (*hrp*) (Hebrew: הרפא) from the City of David, which reads "[to *tbšlm*] son of *zkr* the healer" (למבשלם בן זכר הרפא).¹⁷

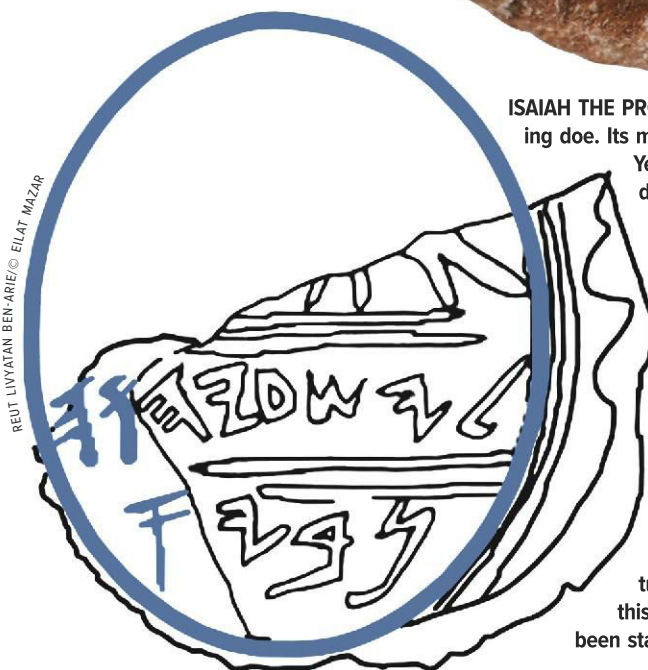
Nevertheless, Reut Livyatan Ben-Arie, who studied the bullae from the Ophel with me, suggests that



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ISAIAH THE PROPHET? The Isaiah bulla's top register shows the remains of a grazing doe. Its middle register reads, "*leyesha'yah[u]*," which means "[belonging] to Yesha'yah[u]"; the anglicized name of Yesha'yahu is Isaiah. This register's damaged left end probably originally included the Hebrew letter *vav* (the "[u]" of "*Yesha'yah[u]*"), and perhaps a *heh* ("h"), which would have served as the definite article ("the") for the following word. The word *navy* appears in the lower register. If the Hebrew letter *aleph* were added to the end of this word, at the bulla's damaged left end, the word would then read *navy'*, which signifies a "prophet" in Hebrew. This would strongly suggest that the bulla belonged to the prophet Isaiah. At left the drawing of the inscription shows the reconstructed *vav*, *heh*, and *aleph*. The bulla's back (pictured at right) demonstrates that this seal impression originally had been stamped on a coarse linen bag.



there is enough space for two more letters at the end of the second register: a "w" (*vav*), the last letter in the name *Yesha'yahu*, and an "h," the definite article "the" for the word *navy'* ("prophet"), rendering it *hanavy'* ("the prophet"). One can wonder why the seal's designer would choose to insert the definite article at the end of the second register instead of at the beginning of the word *navy'* on third register, where there seems to have been enough space. But, as strange as it may seem to us, this division

of words is not unusual in ancient Hebrew writing. In fact, a good example of this can be seen in King Hezekiah's bulla, where the name of his father, Aḥaz, spreads over two registers, with the last letter pushed into the lower one. Thus, the spreading of a word over two registers on seals seems to have been accepted, if not common.

Except for the bulla of the healer and perhaps that of *Yesha'yahu*, no other bullae with the Hebrew definite article "h" at the beginning of a title have

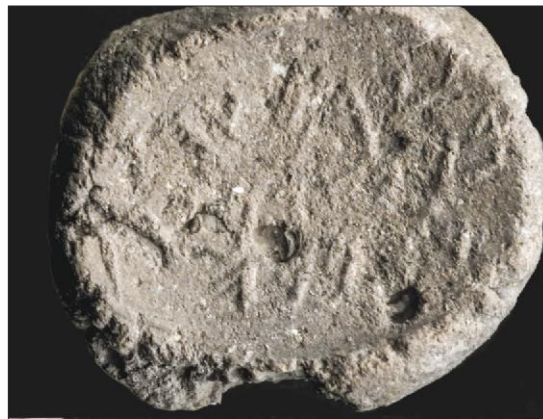
been found in an excavation; a few unprovenanced bullae reading “the scribe” and “the priest” are known from private collections.¹⁸ On the other hand, no seals or bullae with single-word titles such as “prophet” (*nv̄y*), “scribe” (*spr*), or “priest” (*khn*) that lack the definite Hebrew article “*h*” at the beginning are known from excavations or private collections.

The Bible shows support *both* for the use of the definite article with a title *and* for its omission. For example, the title “secretary” (*mzkyr*) appears both with (2 Samuel 20:24) and without (2 Samuel 8:16) the definite article “*h*,” with reference to the same individual. The same is true for the title “scribe” (*swpr*), which appears both with (Isaiah 36:22) and without (2 Samuel 8:17) the definite article “*h*,” with reference to two different individuals.

Likewise, prophets did refer to themselves as *nv̄y* without the definite article “*h*,” as we learn from the prophet Elijah, who says, “I alone am left a prophet (Hebrew: נָבִיא) of YHWH” (1 Kings 18:22). On the other hand, in merely two chapters of the Book of Kings, Isaiah is mentioned as “Isaiah,” “Isaiah the prophet,” “Isaiah the prophet the son of Amoz,” “Isaiah the son of Amoz,” and “Isaiah the son of Amoz the prophet” (2 Kings 19–20), and in each occurrence the definite article “*h*” appears with the word *nv̄y* (Hebrew: נְבִיאִי). It would seem, therefore, that there is no strict rule for the use of a title with reference to a persona. In light of the fact that titles appear both with and without the definite article, it is not surprising that the title *nv̄y* would appear on this bulla without it.

A very recent discovery from Jerusalem demonstrates the inconsistent use of the definite article “*h*” in both titles and professions on inscribed texts. A new bulla, dating to the end of the First Temple period, was uncovered during the IAA excavations conducted opposite the Western Wall of the Temple Mount.¹⁹ The bulla depicts two figures standing opposite one another, with the writing *lsr’r* (Hebrew: לְשַׁרְר; *lesar’ir*) below them in Hebrew, indicating that the bulla belonged “to the governor of the city,” most likely that of Jerusalem. This discovery contributes greatly to the known assemblage of bullae with professional titles

“[BELONGING] TO THE GOVERNOR OF THE CITY,” proclaims this First Temple period bulla uncovered in the Western Wall Plaza excavations in Jerusalem. Two figures face each other above the inscription.



“SON OF NVY.” Two seal impressions (bullae) from Lachish read “*bn nv̄y*,” meaning “son of Nvy.” In this instance, *nv̄y* likely is a name. The bullae were found inside a juglet in Lachish Stratum II. One is pictured above.

inscribed on them and is of special interest to us since it is missing the Hebrew definite article “*h*” before the word ‘*ir*’ (“city”). This title, with the definite article “*h*,” appears several times in the Bible, where it is also present in the plural form “governors of the city,” as in 2 Chronicles 29:20, which relates events from Hezekiah’s reign. This new information further strengthens our argument that the presence of the Hebrew definite article “*h*” placed before titles and professions on bullae was neither indispensable nor consistent in that period, but was subject to the discretion of the author.

This seal impression of Isaiah, therefore, is unique, and questions still remain about what it actually says. However, the close relationship between Isaiah and King Hezekiah, as described in the Bible, and the fact the bulla was found next to one bearing the name of Hezekiah seem to leave open the possibility that, despite the difficulties presented by the bulla’s damaged area, this may have been a seal impression of Isaiah the prophet, adviser to King Hezekiah.

The discovery of the royal structures and finds from the time of King Hezekiah at the Ophel is a rare opportunity to reveal vividly this specific time in the history of Jerusalem. The finds lead us to an almost personal “encounter” with some of the key players who took part in the life of the Ophel’s Royal Quarter, including King Hezekiah and, perhaps, also the prophet Isaiah.²⁰ 

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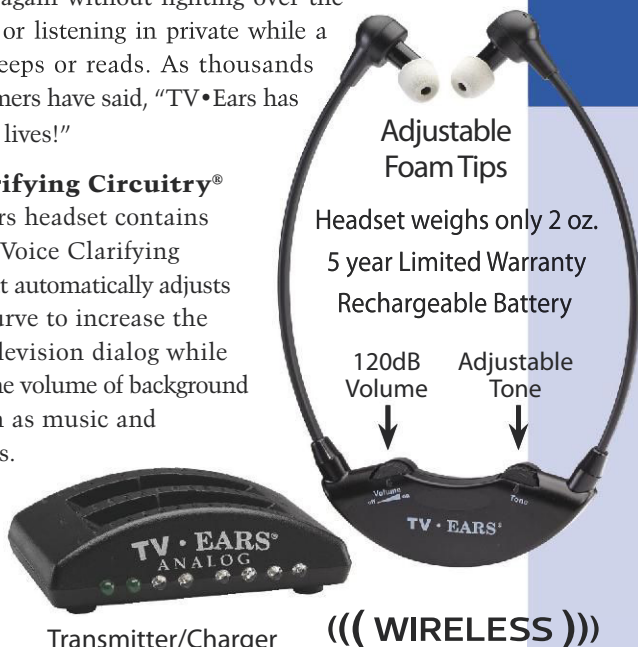
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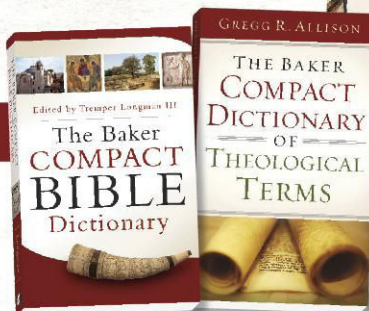
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Fresh Takes: Linking the Exodus to Monotheism and a “Love Commandment”

The Exodus

By Richard Elliott Friedman
(New York: HarperOne, 2017),
304 pp., \$27.99 (hardcover)

Reviewed by Eric H. Cline

RICHARD ELLIOTT Friedman—author of *Who Wrote the Bible?*—has done it again. Already by the end of the brief introduction, I was hooked—he had me at “Did the Exodus happen, and does it matter?” Never mind that I have been discussing the same questions with my students in class for a couple of decades now and have written about it myself; I wanted to know what Friedman was going to say.

A gifted writer, Friedman speaks directly to the reader—at times literally. “Let me ask you a question,” he says right at the beginning. “What does your intuition say: that something happened in Egypt, or that nothing happened?” Anticipating the answer given by some, he adds, “And if your answer was, ‘Why should I care?’ then the objective of this book has to be to show you what probably happened and also to show you why it matters.” He then proceeds to do exactly that, presenting the material in a series of chapters as “a work of detective non-fiction,” as he calls it. I kept expecting Sam Spade and the Maltese Falcon to appear on the next page. They never did, but they could have.

The book is full of fascinating facts, intriguing hypotheses, and interesting conundrums. Some are common knowledge, including the problem of two million people leaving Egypt all at once. Others were new to me, including the fact that only eight Israelites in the Biblical account of the Exodus have Egyptian names, and all eight are Levites, including Moses himself, which is an intriguing observation.

Above all, the material is presented with an emphasis on common sense, accompanied by Friedman’s wonderful sense of humor—or perhaps I should say, his rather gleeful levity throughout (pun intended): “People say that the Bible is the only book ever successfully written by a committee, but we also know that this is probably because the committee never held a meeting.”

There are also a number of interesting asides and discussions found throughout the book, to the extent that the reader should be prepared to enjoy the journey rather than be in a hurry to get to the destination, as the Greek poet Constantine P. Cavafy once wrote. A number of these had also never occurred to me to wonder about, as I am an archaeologist rather than a Biblical scholar, but I found them to be intriguing. For instance, Friedman devotes a section of one chapter to answering the query, “Why does God speak in

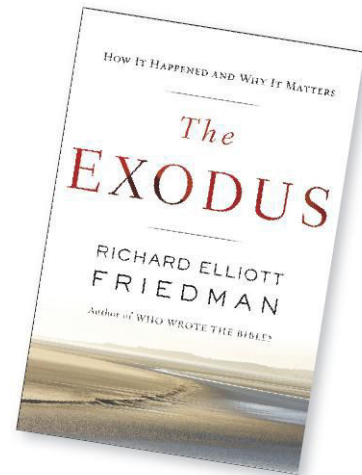
the plural?” and, a few pages later, discusses the equally fascinating question, “How do gods die?”

He also describes a thought experiment that was more up my alley: What if we had first discovered all of the archaeological finds and only later found a copy of the Bible (rather than already having the Bible in hand before the archaeological discoveries were made)?

Thus we would have had Sennacherib’s inscription describing his siege of Hezekiah and Jerusalem before reading the Judean report of the same event, written from their perspective (in 2 Kings and Isaiah). Similarly, we would have had the fragmentary Tel Dan inscription, which mentions the House of David, well before learning of the Biblical accounts which “give us long, detailed accounts of King David and his descendants on the throne of Judah” (in 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles).

What would be the reaction to the discovery of such a book? Friedman suspects that some would undoubtedly claim it to be a forgery, while others would hail it as a revelation. All other things aside, it “would put flesh on the archaeological bones,” as Friedman correctly concludes.

With his engaging style, supported by superb scholarship and straightforward thinking,



Friedman has succeeded in making his way through the morass of previous publications and presenting his take on how the Exodus happened and why it matters.

For those so inclined, the detailed endnotes contain additional asides and discussions, although the book can also be read without ever consulting these. Even the appendices are interesting.

Friedman has succeeded in writing one of the most enjoyable books that I have read in a long time. I won't be alone in this opinion, for this is a book that will be a pleasure to read for anyone who picks it up, from beginner to the undergraduate student to the most erudite scholar.

Eric H. Cline is Professor of Classics and Anthropology and Director of the Capitol Archaeological Institute at The George Washington University. Dr. Cline is also the Co-director of the Kabri Archaeological Project at Tel Kabri, Israel. His many books include Three Stones Make a Wall: The Story of Archaeology (Princeton, 2017).

Scholarly Insights: Uncovering the Mysteries of Aramean Origins and Diversity

A Political History of the Arameans: From Their Origins to the End of Their Polities

By K. Lawson Younger, Jr.

(Atlanta: SBL Press, 2016), 857 pp., 100+ maps, illustrations, and tables, \$117.95 (hardcover), \$97.95 (softcover)

Reviewed by Yigal Levin

THE PEOPLE CALLED "ARAMEANS" are familiar to many readers of the Bible as ancient Israel's northern neighbors and enemies, living in Haran in Genesis and mostly connected to Damascus in Samuel, Kings, and Chronicles. The Arameans were a large group of linguistically related entities that played a significant role in the history and culture of the ancient

Near East. Their influence and presence spanned the Fertile Crescent. Yet some readers of the Bible in English and in other modern languages may not be familiar with them at all, since some translations, going all the way back to the Greek Septuagint, actually call them "Syrians."

In recent years, however, the ancient Arameans have been the focus of quite a lot of historical, archaeological, and linguistic research, with conferences, publications, and even university research centers being dedicated to the study of this ancient people. The events of recent years in Syria and northern Iraq (the Arameans' ancient homeland) have helped bring their history into the public mind. Consequently, the present volume, which focuses on the ancient Arameans' "political history," is a welcome summary of much of that research.

Author K. Lawson Younger, Jr., is a professor at Trinity Evangelical Divinity School and an expert on the relevant languages. With a long list of Aramean-related publications under his belt, he is certainly one of the most qualified people to write such a book.

This volume focuses on what its title calls "political history" of the Arameans, from their earliest origins to the demise of their independent entities. But it is not limited to describing such events as wars and dynastic conflicts. It describes in detail the diverse and complex Aramean socially constructed entities throughout history across large swathes of the ancient Near East.

The complexity of Aramean social structures was due, in part, to the fluidity of their tribal structures, as well as the various migrations of Aramean units across the Middle East. The other peoples with whom the Arameans interacted also had an impact on Aramean units, causing variations in their culture. The author thoroughly integrates the relations and interactions of the Arameans with other groups in the Near East, such as the Luwians, the Assyrians, and the Israelites. He utilizes the new archaeological and textual data that have come to light in the past decade.

This book, however, does not deal at length with economic, religious, and

CONTINUES ON PAGE 84

"For the message of the cross is foolishness to those who are perishing, but to those of us who are being saved it is the Power of God." I Corinthians 1:18

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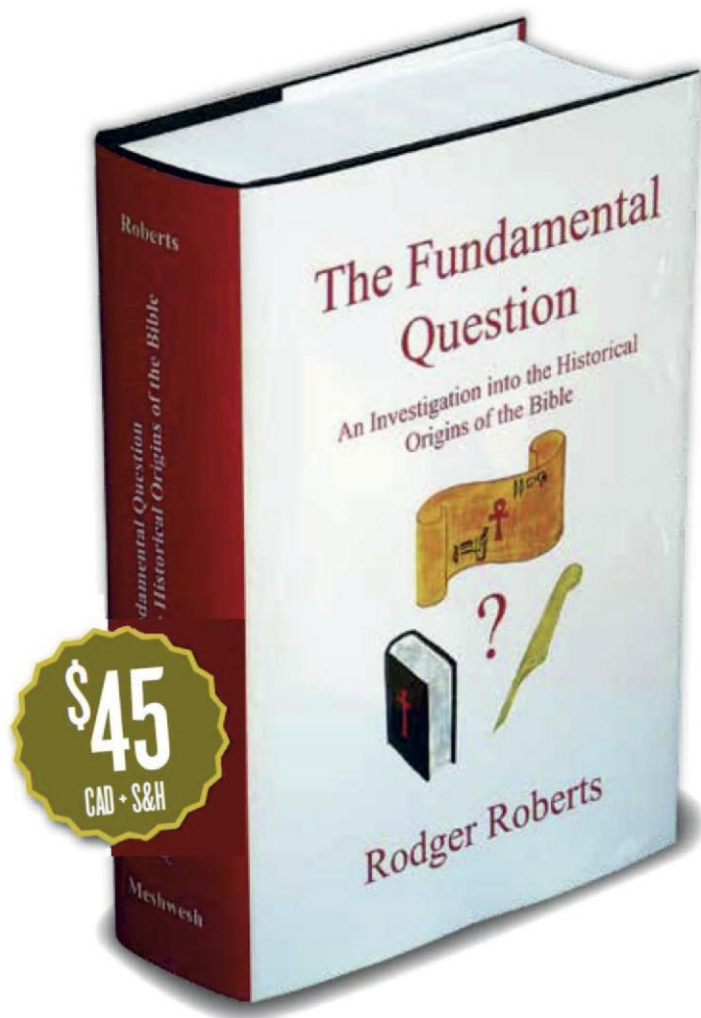
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The Fundamental Question

An Investigation into the Historical Origins of the Bible

Rodger Roberts



The Fundamental Question is a comprehensive investigation of the origins of the Bible based on recent archaeological discoveries and a reinterpretation of the known history. It explains when, where, why, and how the tradition began, who was responsible for its creation, and identifies the historical events that provided the catalyst for its emergence. Crucially, it explains the biblical Exodus and places the events that inspired that story in the 8th century BC.

It suggests that the Biblical Tradition can be traced to Hezekiah, a historical king of Judah, and a group of Libyan-Egyptians, known as the Libu (or Livu) who, following Egypt's invasion by the Nubians (or Kushites) in about 727 BC, immigrated to Judah from Egypt around 725 BC, under the leadership of a military commander from the 23rd Dynasty by the name of Maasha, after his tribe of origin, the Maasha (or Meshwesh) people of the eastern Nile Delta. It proposes that this Libyan-Egyptian leader, Maasha, became the inspiration for the biblical Moses (or Moshe) based on historical inferences and the reference in the Bible's book of Exodus (2:10) that Moses was given that name because he was "drawn out" of the water, the Hebrew word for "draw out" being "masha" or "mashah."

It further posits that the Libu immigrants whom Maasha led out of Egypt later became the priestly Tribe of Levi. Hezekiah looked to these wealthy, educated and powerful Libyan-Egyptians to bolster his position made tenuous by the influx of thousands of Israelite refugees into his kingdom following Assyria's destruction of their own country in 722 BC. As Hezekiah struggled to prepare Judah against the impending threat of an Assyrian invasion, he turned to religion to unite the subjects of his kingdom. Guided by the Libyan-Egyptian priests from the House of Amun in Egypt, he introduced the first stage of a new and unique state-sponsored theopolitical ideology, Monotheistic Yahwism.

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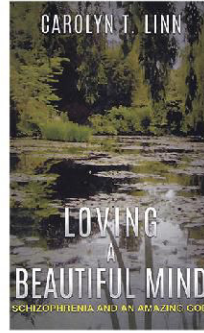
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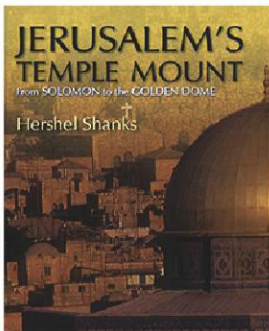


Loving a Beautiful Mind *Schizophrenia and An Amazing God!*

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Jerusalem's Temple Mount *From Solomon to the Golden Dome*

By Hershel Shanks

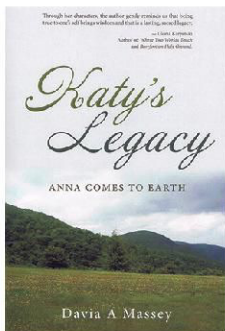
Few places in the world have enjoyed such religious significance as the Temple Mount in Jerusalem. Using vivid illustrations and revealing research, Shanks takes you to where Adam was buried after being expelled from Eden, Abraham was asked to sacrifice his son, Solomon built his Temple, and where Muhammad is said to have ascended to heaven.

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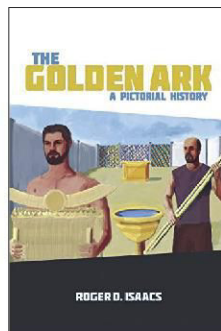
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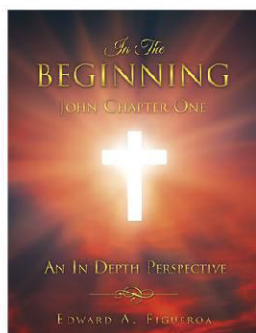
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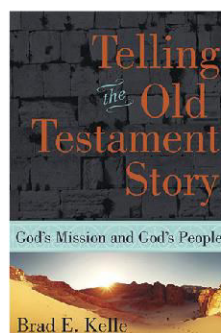
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STRATA ANSWERS

How Many? (from p. 15)

Answer: 14

During his incredibly busy career as editor of multiple magazines, Hershel Shanks has also authored or co-authored more than a dozen books. Thick or slim, they include:

- *The City of David: A Guide to Biblical Jerusalem* (1973)
- *Judaism in Stone: The Archaeology of Ancient Synagogues* (1979)
- *The Dead Sea Scrolls After Forty Years* (with James C. VanderKam, P. Kyle McCarter, Jr., and James A. Sanders; 1991)
- *The Rise of Ancient Israel* (with William G. Dever, Baruch Halpern, and P. Kyle McCarter, Jr.; 1992)
- *In the Temple of Solomon and the Tomb of Caiaphas* (1993)
- *Jerusalem: An Archaeological Biography* (1995)
- *The Mystery and Meaning of the Dead Sea Scrolls* (1999)
- *101 Best Jewish Jokes* (1999)
- *The Brother of Jesus: The Dramatic Story & Meaning of the First Archaeological Link to Jesus & His Family* (with Ben Witherington III; 2003)
- *The Copper Scroll and the Search for the Temple Treasure* (2007)
- *The Dead Sea Scrolls: What They Really Say* (2007)
- *Jerusalem's Temple Mount: From Solomon to the Golden Dome* (2007)
- *The World's Oldest Tallit?* (2008)
- *Freeing the Dead Sea Scrolls and Other Adventures of an Archaeology Outsider* (autobiography; 2010)

This impressive list does not include the numerous supplemental issues to **BAR** and edited volumes, some of which appeared in multiple printings, re-editions, and translations. To set the record straight, here are the 15 books that Hershel Shanks has edited:

- *The Art and Craft of Judging: The Decisions of Judge Learned Hand* (1968)
- *Recent Archaeology in the Land of Israel* (with Benjamin Mazar; 1984)
- *Ancient Israel: A Short History from Abraham to the Roman Destruction of the Temple* (1988, etc.)
- *Archaeology and the Bible: The Best of BAR*, 2 vols. (with Dan P. Cole; 1990)
- *Christianity and Rabbinic Judaism: A Parallel History of Their Origins and Early Development* (1992, etc.)
- *Understanding the Dead Sea Scrolls* (1992)
- *The Search for Jesus* (with Stephen J. Patterson, Marcus J. Borg, and John Dominic Crossan; 1994)
- *Frank Moore Cross: Conversations with a Bible Scholar* (1994)
- *Feminist Approaches to the Bible* (with Phyllis Trible, Tikva Frymer-Kensky, Pamela J. Milne, and Jane Schaberg; 1995)
- *Archaeology's Publication Problem*, 2 vols. (1996; 1999)
- *Abraham & Family: New Insights into the Patriarchal Narratives* (2000)
- *The City of David: Revisiting Early Excavations* (2004)
- *Scholars on the Record: Insightful Interviews on Bible and Archaeology* (2009)
- *Partings: How Judaism and Christianity Became Two* (2013)
- *40 by 40: Forty Groundbreaking Articles from Forty Years of Biblical Archaeology Review* (2015)

Finally, we should not fail to mention these two laborious compilations that are a category of their own:

- *Who's Who in Biblical Studies and Archaeology, 1986–1987* (1986)
- *Who's Who in Biblical Studies and Archaeology, 1993* (1993)

CONTINUED FROM PAGE 80

other cultural aspects of the ancient Arameans. In a conversation that we had some time ago, Younger revealed to me that he is now working on a book about the religion of the Arameans, which will certainly be a welcome companion to the present volume.

Using a regional approach to investigate the wide-ranging Aramean polities, the author divides his study into four regions: the Jezirah, where Assyrian power and influence were a particular challenge; the Anatolian north Syria, where in the Iron I and II periods one encounters the Luwian-Aramean cultural symbiosis; the northern Levant (central and southern Syria)—which is still obscure in many ways; and southern Mesopotamia, where indigenous Babylonians, Chaldean groups, and the geography combined to create a very different environment for the Aramean entities.

Younger presents an impressive array of written sources and archaeological data. He also makes extended use of the Biblical materials, especially concerning the kingdom of Aram-Damascus, wading through a wide range of issues that have been at the center of debate for years: the accuracy of books such as Samuel, Kings, and Chronicles when describing the history of the kingdoms of Israel and Judah, and, *inter alia*, their various references to Aram-Damascus and the other Aramean states. While he does not avoid the issues, his attitude is basically positivist: He tends to accept carefully the Biblical record, unless it is disproven by other data.

So who, or what, were the Arameans? Tribes, kingdoms, or “socially constructed units”? Did they all share a common origin? As this book shows, using a vast array of sources, the Arameans were spread over a vast area, experienced different lifestyles, and were known by different names. As Younger states in his concluding words, no other people in the ancient Near East was as impacted by the Assyrians at all stages of their development as were the Arameans.

However, as he also points out, the one thing that they did all have in common, as far as we know, is the Aramaic language. And as the Assyrian Empire

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swallowed up all of the Aramean polities, it also ingested masses of Aramaic speakers, along with their scribes and their literary traditions.

Aramaic eventually replaced Akkadian as the *lingua franca* of the entire Middle East. The Aramaic language was the language of administration and commerce of the Persian Empire, the language commonly spoken in the Hellenistic Levant, the language of the earliest Christians, of the Jewish Targum, of the Talmud and the Kaddish, and of the Syriac and “Assyrian” churches. Aramaic is spoken by small communities to this day and has turned out to be the Arameans’ most lasting legacy.

K. Lawson Younger, Jr., is to be commended for bringing early Aramean history together in what is truly an excellent work of scholarship.

Yigal Levin is Associate Professor in the Department of Jewish History at

Bar-Ilan University, Israel. He also heads Bar-Ilan’s multidisciplinary program for Judaic Studies and teaches at Jerusalem University College. He has worked on staff at several excavations in Israel. His latest book is The Chronicles of the Kings of Judah: 2 Chronicles 10–36: A New Translation and Commentary (London: Bloomsbury, T & T Clark, 2017).

History of BAS

continued from page 23

(January/February 2018). We feel very fortunate to have him along with our marvelous staff to take us bravely into the future. Hershel, now as Editor Emeritus, will have a column in the magazine when he wants and will continue to make many contributions to the society.

As I conclude this short history, I can’t help but feel exceedingly proud of

everyone, past and present, associated with our flagship publication, *Biblical Archaeology Review*, and of the Biblical Archaeology Society that produces this magazine. There have been many highs and some lows. Foremost, I appreciate the network of people who have lent their expertise, energy, and ingenuity over the years to making Hershel’s vision a reality. Thank you for your contributions. It has been a lot of fun to build a high-quality and sustainable organization with you. I know Hershel’s legacy and entrepreneurial spirit will keep pushing us into new frontiers.

Working with Hershel all these years has been particularly meaningful for me. I have had the opportunity to learn much about our subject matter and about the business of running an organization. What is especially precious to me is what Hershel has helped me learn about myself and, yes, how to deal with difficult people. ☺

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Q&C

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pastor. I'm an Intentional Interim Pastor who has taught a survey course on the entire Bible 19 times in nine different congregations, and I care deeply about archaeological accuracy. I felt like Hershel spoke directly to me through **BAR**, without insulting me, and I appreciate it very much!

Recently, in retirement, I attended my first Bible and Archaeology Fest (organized by the Biblical Archaeology Society). What a delight! The opportunity to hear up-to-date information on Biblical archaeology and engage in dialogue with top experts was a great experience! I will be back again.

At Bible Fest, the new **BAR** Editor, Robert Cargill, gave an excellent talk on "Actual Fake News: Archaeology in the Public Media." That talk gave me confidence that **BAR** will continue in the inclusive tradition that Hershel Shanks

has exemplified. Thank you so much, Hershel!

REV. RICHARD A. MATHISEN
EVANGELICAL LUTHERAN CHURCH IN AMERICA

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Sharing Research Discoveries

We would like to express our deep gratitude for your support of our travel to the ASOR annual meetings in recent years. The society's travel grants enabled us to present our latest discoveries and research at important archaeological meetings.

Dina Shalem lectured on the very latest research of the Chalcolithic period in the Galilee based on the unique artifacts from the burial cave at Peqi'in, and Mordechai Aviam presented his recent discoveries on the Galilee in the Roman period. We believe that sharing these discoveries at the meetings was important for advancing research in our fields.

This only happened thanks to your generous support.

Your support also strengthened the standing of our Kinneret Institute for Galilean Archaeology, which is "young" in comparison with research institutions of well-established universities.

Thank you and all the best.

DINA SHALEM
MORDECHAI AVIAM
KINNERET COLLEGE ON THE SEA OF GALILEE
TZEMACH, ISRAEL

Spotlighting Unpublished Finds

My deep gratitude to Hershel Shanks and **BAR** for making my participation in the 2017 annual meeting of the American Schools of Oriental Research possible. I was able to present my new research on Jerusalem's Northern Aqueduct in a well-attended session on the Temple Mount. I discovered this "forgotten" aqueduct in the archives of the unpublished reports from the 19th century and have brought it into the spotlight of the



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scholarly community.

The conference provided me the opportunity for meeting many colleagues, establishing new collaborations, and exploring new research perspectives. I believe that this visit to ASOR will have an impact on my future career. All this could not happen without Mr. Shanks's help, and I am most grateful for this.

DAVID GUREVICH
POSTDOCTORAL RESEARCHER
THE HEBREW UNIVERSITY OF JERUSALEM

THE LASTING IMPACT OF DIG SCHOLARSHIPS

Making Dreams Come True

I am grateful for the opportunity to dig at Abel Beth Maacah in Israel this past summer. Although I had enjoyed studying archaeology, I had never had first-hand field experience. Abel Beth Maacah proved to be an excellent first digging

and learning experience. The directors Bob Mullins, Nava Panitz-Cohen, and Naama Yahalom-Mack were excellent at explaining dig strategy and what was being unearthed, and they answered my many questions.

Archaeological work is exhausting, but it is also extremely rewarding. Waking up early, digging into hard dirt with a pickaxe, and hauling buckets of dirt while working under the hot sun can quickly wear one out. However, the moment an ancient artifact begins to be uncovered, the weariness is forgotten in the excitement of discovery.

I have a new and greater understanding of archaeology and will never look at an archaeological artifact or report the same way again. I consider myself both honored and blessed to have been the recipient of a BAS scholarship. Receiving this scholarship made the dream of participating in a dig a reality.

PAUL DAVID LARSON
LIBERTYVILLE, ILLINOIS

Hooked on Digging

Thank you for awarding me with one of the annual summer dig scholarships, because without it, this experience would never have been possible. My involvement on the Mount Zion Archaeological Dig in Israel not only challenged me to step out of my comfort zone and learn something new, but it also made history come alive in a way that I could never have seen elsewhere.

I was amazed by the richness of our site. I particularly loved the fact that on the Mount Zion dig, we treated every single artifact—from the tiniest potsherd to the most intricate piece of glasswork—as precious and something that could teach us about the ancient past of this remarkable city.

I could not have asked for a better experience at my first archaeological dig ... and I certainly hope this will not be my last!

ANNA MARIE VAGNOZZI
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Isaiah Bulla

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¹ The site of the Ophel is part of the Walls Around Jerusalem National Park under the auspices of the Nature and Parks Authority. The renewed Ophel excavations from 2009 to 2013 were directed by Eilat Mazar on behalf of the Hebrew University of Jerusalem and funded by the generous donations made by Daniel Mintz and Meredith Berkman of New York.

² Eilat Mazar, *Discovering the Solomonic Wall in Jerusalem* (Jerusalem: Shoham Academic Research and Publication, 2011); Eilat Mazar, "The Solomonic (Early Iron Age IIA) Royal Quarter of the Ophel," in Eilat Mazar, ed., *The Ophel Excavations to the South of the Temple Mount 2009–2013* (Jerusalem: Shoham Academic Research and Publication, 2015), pp. 459–474.

³ Eilat Mazar, *The Palace of King David. Excavations at the Summit of the City of David, Preliminary Report of Seasons 2005–2007* (Jerusalem: Shoham Academic Research and Publication, 2009), p. 67.

⁴ Eilat Mazar, "The Stepped Stone Structure," in Eilat Mazar, ed., *The Summit of the City of David Excavations 2005–2008* (Jerusalem: Shoham Academic Research and Publication, 2015), pp. 169–188.

⁵ Eilat Mazar and Benjamin Mazar, *Excavations in the South of the Temple Mount,*

the Ophel of Biblical Jerusalem, Qedem 29 (Jerusalem: Hebrew University, 1989), pp. 29–48; Mazar, *Discovering the Solomonic Wall*, pp. 53–100.

⁶ The excavations in Area A2009 were supervised by Hagai Cohen-Klonymus. The contents of especially significant loci were sent to the wet-sifting facility in Emek Zurim, directed by Dr. Gabriel Barkay and Zachi Dvira under the auspices of the Nature and Parks Authority and the Ir David Foundation.

⁷ The study of the Hebrew bullae from the Ophel excavations was carried out jointly with Reut Livyatan Ben-Arie and will be published in 2018 in the second volume of the renewed Ophel excavations series.

⁸ Eilat Mazar, "A Seal Impression of King Hezekiah from the Ophel Excavations," in Mazar, ed., *Ophel Excavations*, pp. 629–640.

⁹ I would like to thank Professor Shmuel Ahituv and Dr. Haggai Misgav, profound and erudite epigraphists with whom I consulted and shared my thoughts.

¹⁰ Locus 09-96 in Area A2009; adjacent to the southern end of Patch A.

¹¹ In Area A2009. See Tallay Ornan, "The Beloved Ne'echevet, and Other Does: Reflections on the Motif of Grazing or Browsing Wild Horned Animals," in Israel Finkelstein, Christian Robin, and Thomas Römer, eds., *Alphabets, Texts and Artifacts in the Ancient Near East: Studies Presented to Benjamin Sass*

(Paris: Van Dieren, 2016), pp. 279–302.

¹² Harry Torczyner et al., *Lachish I: The Lachish Letters* (London: Oxford Univ. Press, 1938), pp. 50–51.

¹³ Eilat Mazar, *The Palace of King David*, pp. 66–71.

¹⁴ Nahman Avigad, *Corpus of West Semitic Stamp Seals* (Jerusalem: Israel Exploration Society, 1997), nos. 227, 379, 693; Robert Deutsch, *Biblical Period Hebrew Bullae: The Josef Chaim Kaufman Collection*, vol. 2 (Tel Aviv: Archaeological Center Publications, 2011), no. 434.

¹⁵ In Lachish Stratum II. See Yohanan Aharoni et al., *Lachish V: Investigations at Lachish. The Sanctuary and the Residency* (Tel Aviv: Gateway, 1975), pp. 19–22, nos. 6–7.

¹⁶ Nahman Avigad, "New Names on Hebrew Seals," *Eretz Israel* 12 (1975), p. 71.

¹⁷ Yair Shoham, "Hebrew Bullae," in Donald T. Ariel, ed., *The City of David Excavations: Inscriptions*, vol. 6, Qedem 41 (Jerusalem: Hebrew University, 2000), pp. 35–36.

¹⁸ Avigad, "New Names," nos. 21–22, 28.

¹⁹ Tallay Ornan, Shlomit Weksler-Bdolah, and Benjamin Sass, "A 'Governor of the City' Seal Impression from the Western Wall Plaza Excavations in Jerusalem," *Qadmoniot* 154 (2017), pp. 100–103.

²⁰ The author wishes to thank Dr. Viviana Moscovich for her assistance with research and in English copy editing.

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"Best Wishes to Hershel Shanks"

Roger D. Isaacs, author
Talking With God & The Golden Ark
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AUTHORS

Susan Laden ("Raising the **BAR**: The History of the Biblical Archaeology Society," p. 17) is the Publisher and President of the Biblical Archaeology Society.



Abegg

Martin Abegg, Jr., ("Hershel's Crusade No. 1: He Who Freed the Dead Sea Scrolls," p. 24) is the Ben Zion Wacholder Professor Emeritus of Dead Sea Scroll Studies and founding co-director of the Dead Sea Scrolls Institute at Trinity Western University in British Columbia. He collaborated with Michael Wise and Edward Cook on *The Dead Sea Scrolls: A New Translation* (1996; revised edition 2005) and Peter Flint and Eugene Ulrich on *The Dead Sea Scrolls Bible* (1999).

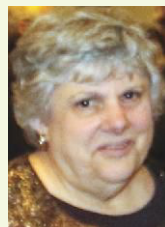
William G. Dever ("Hershel's Crusade No. 2: For King and Country: Chronology and Minimalism," p. 31) is Professor Emeritus in Judaic Studies and Near Eastern Studies at the University of Arizona in Tucson. He has published extensively on the history of Israel in Biblical times.



Yardeni

Ada Yardeni ("Hershel's Crusade No. 3: Forgeries and Unprovenanced Artifacts," p. 39) is an epigrapher on the Faculty of Humanities at the Institute of Arts and Letters of the Hebrew University of Jerusalem. She wrote *The Book of Hebrew Script: History, Palaeography, Script Styles, Calligraphy & Design* (London: The British Library, 2002), which is recognized as the authoritative text on the subject.

Eilat Mazar ("Is This the Prophet Isaiah's Signature?" p. 64) of the Hebrew University's Institute of Archaeology has been the Director of the Ophel excavations since 2009 and was the Director of the City of David excavations from 2005 to 2008. She also has been publishing the final report of the excavations south of the Temple Mount led by her late grandfather Benjamin Mazar.



Laden



Dever



Mazar

First Person

continued from page 6

on whether the establishment of ancient Israel took place in the tenth or the ninth century B.C.E. Hershel's third crusade comes from epigrapher Ada Yardeni, who reflects on **BAR**'s role in revealing to the public controversial objects that were not necessarily discovered in controlled archaeological excavations—hence often called "unprovenanced objects" by archaeologists—and argues for the importance of studying these objects.

Next we offer a special collection of contributions from many of Hershel's friends—archaeologists, scholars, publishers, and **BAR** alumni—who offer their thanks, stories, and reflections on Hershel the man, his work, and **BAR**'s importance to the field of Biblical archaeology. While we couldn't possibly share the well-wishes of all of Hershel's friends, we hope that this selection of reflections serves to provide a brief retrospective of Hershel's career from some of the individuals Hershel has influenced over the years.

The grand finale of this issue comes from archaeologist Eilat Mazar, who presents an exclusive article as a gift in honor of Hershel's lifetime of service to the field. As a result of her literally groundbreaking research, Mazar reveals the discovery of a seal impression from Jerusalem's Ophel that possibly bears the name of Isaiah the prophet! I am honored to publish this article and that Dr. Mazar has chosen **BAR**, and in particular this special festschrift issue for Hershel Shanks, to unveil to the world this first-of-its-kind discovery.

I hope you will enjoy this look back at Hershel's prolific career and celebrate him and **BAR** as you read this special festschrift issue.

And Hershel, thank you for your life's work, for introducing me to Biblical archaeology through the pages of **BAR**, and for trusting me with your literary baby. Proverbs 25:2 says, "It is the glory of God to conceal a thing, and the glory of kings to search a thing out." Thank you, wise king, for your lifetime of searching.—B.C.

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Hazor, Israel

This 1.5-inch-long, 1-inch-wide sherd was discovered by Hershel Shanks's daughter Elizabeth in the early 1970s. Originally part of a pot handle, it dates to the 13th century B.C.E. (Late Bronze Age). The sherd is incised—by cutting into the surface of the clay—with a figure wearing upturned shoes, a short skirt or tunic, and a pointed hat. The figure's outstretched right hand holds a spear, while his left hand seems to hold another weapon, perhaps an axe, mace, or spear.

When six-year-old Elizabeth discovered this sherd on the ground at Hazor, her father took it to legendary archaeologist Yigael Yadin, who excavated the site for many years. Yadin identified the figure as a Syro-Hittite deity depicted in the “smiting god” pose, a common motif for that era.



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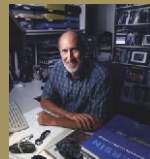
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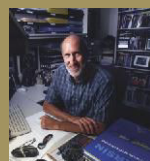


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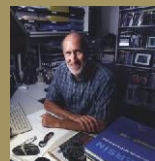
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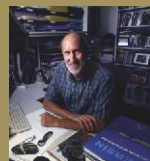
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GREECE & TURKEY

October 5-20



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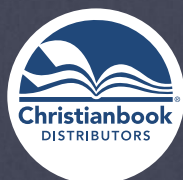
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